

R. Tarn.
**The Anatomie
of Abuses :**

Contayning

A DISCOVERIE, OR BRIEFE
Summarie of such Notable Vices and Im-
perfections, as now raigne in many Chri-
stian Countreyes of the Worlde : but (es-
peciallie) in a verie famous I L A N D E
called *A I L G N A* : Together, with
most fearefull Examples of Gods Iudge-
mentes, executed vpon the wicked for the
same, aswell in *A I L G N A* of late, as in
other places, elsewhere. *Anglia.*

Verie Godly, to be read of all true Christians,
euerie where : but most needefull, to
be regarded in E N G L A N D E.

Made dialogue-wise, by Phillip Stubbes.

Seene and allowed, according to order.

MATH. 3. ver. 2. Repent, for the kingdome of God
is at hande.

Lvc. 13. ver. 5. I say vnto you (saith Christ) except
you repent, you shall all perish .

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Jones. 1. Maij. 1583.**

THE

TO THE

of Philip...

NOBILITY

...

...



To the Right Hono-
rable, Phillip Earle of Arundell : Phillip
Stubbes wisheth helth of body & soule, fauour
of God, increase of Godly honour, re-
ward of laudable vertue, and eter-
nall felicitie, in the Heauens,
by I E S V S Christ.

NOBILITAS Patriæ DECVS

THE Lord our God (right
honorable) hauing by the power of
his word, created Heauen and Earth,
with all thinges what soeuer, for the
comfort and vse of Man: the last of
all other (euen the sixt daye) made
Man after his owne similitude and
likenesse, that in him he might be glorified aboue all
other Creatures. And therefore, wheras in making of
other thinges, he vsed onely this Woord, FIANT, be they
made, or let them be made: when he came to make Man,
as it weare aduysing himselfe, and asking counsell at his
wisdome, he said, FACIAMVS HOMINEM, let vs make Man,
that is a wōderful Creature: and therefore is called in greek
MICROCOSMOS, a litle world in himself. And truely he
is no lesse, whether we consider his spirituall soule, or his
humaine body. For what Creature is there vppon the
face of the Earth comparable to man, either in body or in
mind? what creature hath a soule immortall inherent in
his body, but onely Man? what Creature can forsee things

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to come, remember things past, or iudg of things present, but onely man? what Creature beareth the ymage of God about with him, but Man? what Creature is made so erect to behould the Heauens, as man? What Creature may be likened to man, either in proportiō of body, or gifts of the soule? And (finally) what Creature hath the promise of the resurrectiō & glorificatiō of their bodies, & of eternall life but onely Man? Than seeing the Lorde hath made man thus glorious, and preferred him in euery degree, before al other Creatures (the Angelicall Creatures set a part) it is manifest, he hath done it to some end & purpose, namely, that he might be glorified in him, and by him aboue all other his works, according to the measure of his integritie excellency and perfection. And hereby we may learn that it is the will of G O D, that we bend all our force to the aduancing of his glorious Name, the edification of his People, and the building vp of his Church, which he hath redemed with the bloud of his deare Sonne.

Which thing (mee think) is notably figured foorth vnto vs in the. 25. of E X O D V S. wher the Lord commaunded Moyse to build him a Tabernacle, or howse of prayer, to this end and purpose (doubtles) that therin his lawe might be read, his Ceremonies practised, Sacrifices, Victimates & Holocaustes offred, and his glorious Name called vppon and obeyed. To the erection wherof, euery one conferred some what, some brought gold, some siluer, & some brasse, lead & tinne, other brought silk, purple, & karlet, and other ornaments, and the meanest brought some what, namely, skins heare, and, lyme, morter, wood, stone, and such like. Euen so (right honorable) would the Lord haue euery one to conferre some what, euen such as he hath, to the building of his spirituall howse, the Church, purchased with the bloud of Christ. Wherefore seeing it is so, that euery one is to further this spirituall building to his possible power, I haue rather chosen with the simplest, and meanest sort to bring, though but heyre, sand, skins, lyme, morter, wood,

Dedicatorie.

wood or stones, than altogether to contribute nothing.

Not doubting, but that the chief Maister and Builder of this howse, Christ Iesus, will not dislike, but accept of my poore contribution, no lesse than he did of the poore wydowes Mite, to whom was imputed that she had cast more, in Gazophilatium Templi, into the treasury of the Temple, than all the rest: for what she wanted in effect, that she supplied in affect, And for that also the Lord our G O D committing his talēts to euery one, whether more or lesse, not onely requireth of vs the same againe simply, but also, as a straight computist, demaundeth interest and gaine of euery one of vs: & for that not only, he is a murtherer & a Homicide before God, who slayeth or killeth, a man with materiall sword. but he also, who may preuent the same, and will not. And not onely, he is guiltie of haynous transgression that committeth any euill really, but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, and either for negligence wil not, or for feare of the world dare not. Therefore, albe it, that I haue receiued, but one poore talēt, or rather the shadow of one, yet least I might be reproued (with that vnprofitable Seruaunt) for hyding my small talent in the Earth not profiting therewith at all, either my self, or others, I haue aduētured the making of this litle treatise, intituled, (The Anatomy of Abuses,) hoping that the same (by diuine assistance) shall somewhat conduce to the building of this spirituall howse of the Lord.

And although I be one (most honorable Lord) that can do least in this Godly course of life (palpable barbarisme forbidding mee so much as once to enter into Wyldomes school) yet for that somewil not, for feare of losing worldly promotion (though in the meane tyme they lose the Kingdome of Heauen,) Other some dare not for displeasing the world: I say, for these, & semblable causes together, with the zeale and goodwill I beare vnto my Coun- trey, and seruent desire of their conuersion and amende-

The Epistle

ment, I haue taken vpon me the contruying of this booke: Which GOD, graunt may be with like plausible alacritie receiued, as with paines and good will, I haue published it, for the benefit of my Cuntrey, the pleasure of the Godly, and amendement of the wicked. And I doubt not, that as none, but the wicked, and peruerse whose gawld backes are tutchd, will repyne against mee, so the Godly and vertuous, will accept of this my labour, and trauaile herein, whose gentle fauour and goodwill, shall counterpoyse, (and farre surmount with mee) the maligne stomacks, and stearn countenances of the other. After that I had (right honorable) fully perfected this booke, I was minded, notwithstanding, both in regard of the straungenes of the matter it intreateth of, and also in respect of the rudenesse of my penne, to haue suppressed it for euer, for diuerse and sundrie causes, and neuer to haue offred it to the viewe of the world. But, notwithstanding, being ouercome by the importunat request, and infagitable desire of my freinds, I graunted to publish the same, as now you see, is extant.

But, when I had once graunted to imprinte the same, I was in greater doubt than before, fearinge, to whome I might dedicate the same so rude and impolished a worke. And withall I was not ignorant, how hard a thing it is in these daies to finde a Patrone of such books as this, which sheweth to euery one his sin, and discovereth euery Mans wicked waies, which indeed, the vngodly cā not at any hād abyde, but as it were mad-men disgorging their stomacks (*Cum in Authorē tum in codicem plenis buccis, & dentibus plusquā caninis rabide feruntur:*) they rage, they fume and rayle both against the AVTHOR and his booke. Thus (*vacillante animo*) my minde wandring too and fro, and resting, as it weare in extasie of despaire, at last I called to mind your honorable Lordship, whose praises haue pearced the Skyes, and whose laudable vertues are blowen, not ouer the realme of England onely

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only, but euen to the furthest coasts and parts of the world.

All whose vertues, and condigne prayses, if I should take vppon mee to recounte, I might as well number the starres in the Sky, or grasse of the Earth.

For, for Godly Wyldome, and zeale to the truth, is not your good Lordship (without offence be it spoken) comparable with the best? For sobrietie, affabilite, and gentle curtesie to euerie one, farre excelling many.

For your great denotion and compassion to the poore oppressed, in all places famous : For Godly fidelitie, to your Soueraigne, loue to the C V N T R E Y, and vertues in generall, euerie where most renowned.

But least I might obscure, your Worthie commendations with my vnlearned penne, (lytle, or no thing at all emphaticall) I will rather surcease, than further to proceed, contenting my selfe rather to haue giuen a shadowe of them, than to haue ciphred them foorth, which indeed are both infinit, and inexplicable.

In consideration (whereof) notwithstanding that my Booke be simpler, baser, and meaner, than that it may (without blushing) present it self to your good Lordship (being farre vnworthie of such an honorable Personage) yet accordinge to your accustomed clemency I most humbly beseeche your good Lordship to receiue the same into your honors Patrocinie and protection, accepting it as an infallible token of my faithfull heart, seruice, and good will towards your honorable Lordship : For prooffe whereof, would G O D it might once come to passe, that if not otherwyse, yet with my humble seruice, I might shewe foorth the faithfull and euer willing heart I beare in brest to your good Lordship, protesting before Heauen and Earth, that though power want yet shall fidelitie, and faithfulness faile neuer.

And because, this my Booke is subiect (my verie good Lord (to as many reproches, tauntes and reproofes, as euer was any litle booke (for that few can abyde to haue their sins

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detected) therefore I haue had the greater care to commit the same to the guardance and defence of your honour, rather than to manie others, not onely for that G O D hath made your honour a Lamp of light vnto the world, of true nobilitie and of al integritie and perfection, but also hath made you his substitute, or vicegerent, to reforme vices, punish abuses, and correcte sinne.

And as in mercie he hath giuen you this power and autoritie, so hath he giuen you a hungrie desire to accomplish the same according to his will: Which zeal in your sacred brest, the L O R D increase for euer.

And as your Lordship knoweth, reformation of maners and amendement of lyfe, was neuer more needfull, for, was pride (the chiefeft argument of this Booke) euer so rype? Do not, both Men and Women (for the most part) euery one in generall go attyred in silks, veluers, damasks, satans, and what not? which are attyie onely for the nobilitie and gentrie, and not for the other at anie hand? Are not vnlawfull games, Playes and Enterluds, and the like euery where vsed? Is not whordome, couetousnes, vsune & the like daylie practised without all punishment or lawe?

But hereot I say no more, referring the consideration, both of these and the rest, to your Godly wysdome. Beseeching your good Lordship, to perdon my presumption in speaking thus much, for (Zelus domini huc adigit me:) the zeal of my God hath dryuen me heather.

Knowinge, that the L O R D hath ordeined you, to himselfe a chosen vessell of honour, to purge his Church of these Abuses, and corruptions, which as in a table are depainted and set foorth in this litle booke.

Thus I cease to molest your sacred eares any further with my rude speeches, most hūbly beseeching your good Lordship not onely to admit this my Book into your honours patronage and defence, but also to persist the iust Defender therof, against the swynish crew of rayling Z o r l v s and flowing M o m v s, with their complices, to whome

Dedicatorie.

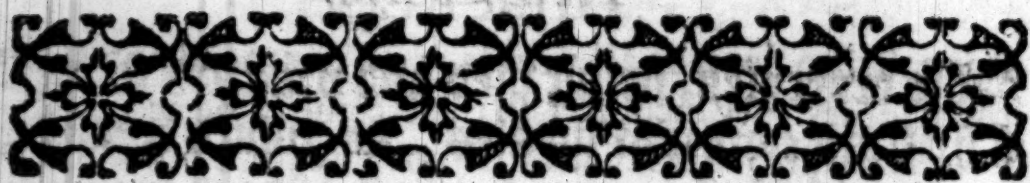
it is easier to deprave all things, than to amend any thing
them selues. Which, if I shall perceiue to be accepted of
your honour, besides that I shal not care for a thousand o-
thers, disliking the same, I shall not only think my sel to
haue receiued a sufficiēt guerdon for my paines, & shalbe
therby greatly incoraged (if G O D permit) hereafter, to
take in hand some memorable thing to your immortall
prayse, honour and renowne, but also shall daylie pray to
G O D, for your good Lordship long to continue,
to his good pleasure and your harts desire,
with increase of Godly honour, re-
ward of laudable vertue, and
eternall felicitie in the

HEAVENS, by
Iesus Christ.
(.:.)

Columna gloriæ virtus.

Your Honors to commaund,
PHILLIP Stubbes.





A PREFACE TO THE READER.

I Thought it conuenient (good Reader , who soeuer thou art, y^e shalt read these my poore laboures) to admonish thee (least haply y^e mightest take my woordes otherwise than I meant them) of this one thing: That whereas in the processe of this my booke , I haue intreated of certen exercyses, vsually practised amongst vs, as namely of Playes and Enterludes , of dauncing, gaming , and such other like : I would not haue thee so, to take mee , as though my speeches tended , to the ouerthrowe and vtter disliking of all kynd of exercyses in generall : that is nothing my simple meaning. But the particulare Abuses, which are crept into euery one of these seuerall exercyses, is the onely thing, which I think worthe of reprehension.

For, otherwise (all Abuses cut away) who seeth not, y^e some kind of playes , tragedies and enterluds in their own nature, are not onely of great anciētie, but also very honest and very commendable

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To the Reader.

dable exercyses, being vsed and practised in most
Christian common weales, as which containe
matter (such they may be) both of doctrine, eru-
dition, good example and wholsome instruction?
And may be vsed in tyme and place conuenient,
as condu cible to example of life and reformation
of maners. For such is our grosse & dull nature,
that what thing we see opposite before our eyes,
do pearce further, and printe deeper in our harts
and minds, than that thing, which is hard onely
with the eares, as Horace, the hethen Poet can
witnesse. *Segnius irritant animum, dimissa per
aures, quàm quæ sunt hominum oculis obiecta.*
So, that when honest & chaste playes, tragedies,
& enterluds are vsed to these ends, for the Godly
recreation of the mind, for the good example of life,
for the auoyding of that, which is euill, and lear-
ning of that which is good, thã are they very tol-
lerable exercyses. But being vsed (as now com-
monly they be) to the prophaneation of the Lord
his sabaoth, to the alluring and inuegling of the
People from the blessed word of God preached,
to Theaters and vnclean assemblies, to ydlenes,
vnrchristyenes, whozdone, wantōnes, drunkēnes,
and what not? and which is moze, when they
are vsed to this end, to maintaine a great sort of
yble Persons, doing nothing, but playing and
loytring, hauing their lyvings of the sweat of
other Mens browes, much like vnto dronets de-
uouring y sweet honie of y poze labouring bees,
than

To the Reader.

than are they exercyses (at no hand) sufferable.
1. But being vled to the ends that I haue said,
they are not to be disliked of any sober, and wise
Christian.

And as concerning dauncing, I wold not haue
thee (good Reader) to think that I condemne the
exercyse it self altogether, for I know the wisest
Sages and the Godlyest Fathers and Patriar-
ches that euer liued, haue now and than vled the
same, as Dauid, Salomon, and many others: but
my words doe touch & cōcerne the Abuses there-
of onely. As being vled vppon the Sabaoth
day, from morning vntill night, in publique as-
semblies and frequencies of People, Men & wo-
men together, with pyping, fluting, drumming,
and such like inticements to wantonnesse & sin,
together with their leapinges, skippings, & other
vnchast gestures, not a few. Being vled, or ra-
ther abused in this sort, I vtterly discommend it.

But vppon the other side, being vled in a mans
priuāt-chamber, or howse for his Godly solace,
and recreation in the feare of G D D, or other-
wise abzoade with respect had to the time, place
and persons, it is in no respect to be disallowed.

And wheras I speake of gaming, my meaning
is not, that it is an exercise altogether vnlawful.
For, I know that one Christian may play with
another, at any kind of Godly, honest, ciuile ga-
me, or exercise, for the mutuall recreation one of
the other, so that they be not inflamed with co-
uey

To the Reader.

neighbourliness, or desire of unlawfull gaine : for the commaundemēt saith, thou shalt not couet: wherefore, if any be void of these affections, playing rather for his Godly recreation, than for desire of filthy lucre, he may vse the same in the feare of God : yet so as the vse therof be not a let, or hinderance vnto him, to any other Godly exploit.

But, if a man make (as it weare) an occupation of it, spending both his tyme and goods therein, frequenting, gaming howses, bowling allyes, and such other places, for greedinesse of lucre, to him it is an exercise altogether discommendable and unlawfull. Wherefore, as these be exercises lawfull, to them that know how to vse them in the feare of G D D, so are they practises at no hand sufferable to them that abuse thē, as I haue shewed. But take away the abuses, the thinges in themselves are not euill, being vled as instruments to Godlynes, not made as spurres vnto vice. There is nothing so good, but it may be abused, yet because of y abuses, I am not so strict, that I wold haue the thinges, themselves removed, no more than I wold meat and drinke, be it is abused, vtterly to be taken away.

And whereas also I haue spoken of the excesse in Apparell, and of the Abuse of the same, as wel in men, as in women generally, I wold not be so vnderstood, as though my speaches extēded, to any, either noble, honorable, or worshipful: for, I am so farre from once thinking that any kind of
sump

To the Reader.

sumptuous, or gorgeous attire is not to be worn of any of them, as I suppose them rather ornaments in them, than otherwise.

And that they both may, and for some respects, ought to wear such attire (their birthes callings, functions and estates requiring the same) for causes in this my Booke laid downe, as maye appeare, and for the distinction of them from the inferiour sorte, it is prouable both by the Word of G O D, Ancient Writers, and common practise of all ages, People and Nations, from the beginning of the World, to this day.

And therefore, when I speake generally of the excesse of Apparell, my meaning is of the inferiour sorte onely, who for the most parte do farre surpass, either noble, honorable, or worshipfull, ruffling in Silks, Veluets, Satens, Damasks, Taffeties, Gold, Siluer, and what not? with their swords, daggers, and rapiers guilte, and reguilte, burnished, and costly ingrauen, with all things els, that any noble, honorable, or worshipfull Man doth, or may weare, so as the one cannot easily be discerned from the other.

These be the Abuses, that I speake of, these be the euills, that I lament, and these be the persons that my words doe concerne, as the tenure of my Booke consideratly wayed, to any indifferent R E A D E R doth purport.

This much I thought good (Gentle Reader) to informe thee of, for thy better instruction, as

Well

To the Reader.

well in these few points, as in all other the like,
whersoever they shall chaunce to occurre in my
Booke. Weseaching thee, to construe al things
to the best, to beare with the rudenes therof, and
to giue the same thy good-woord, and
gentle acceptaunce. And
thus in the L D R D,
I bid thee, fare
well.

Thyne to vse in the Lord,

PHILLIP Stubbes.



Phillippus Stubeus

CANDIDO LECTORI.

Offendit nimia te garrulitate libellus
fortè meus, Lector miror id ipse nihil.
Obsitus est etenim verborū colluione
plusquā vandolica, rebus & insipidis.
Quare si sapias operam ne perditō post hac
nostra legendo, legas vtiliora, vale.

¶ Idem in Zoilum.

ZOILE cum tanta rabie exardescis in omnes,
nō aliter rabidus, quā solet ipse canis :
Dente Theonino rodens alios, calamoque,
incessens hos, qui nil, nocuere tibi :
Vipeream in cunctos vibrans **O Zoile** linguam,
linguam quā inficiunt toxica dira tuam:
Cum Debacchandi finis sit **Zoile** nullus,
hora quieta tibi nullaue prætereat :
Cum tumeas veluti ventrosus **ZOILE** bufo,
demiror medius quòd minus ipse crepes.

¶ Aliud in eundem.

Dæmones ad tetrum descendat **Zoilus** antrum,
hunc lacerent furia, Cerborus ore voret.
Imprecor at misero quid pænas, cui satis intus ?
dæmona circumfert pectore namque suo.

¶ Eiusdem aliud.

Si tibi prolixus nimium liber iste videtur
pauca legas, poterit sic liber esse brevis.



A.D. In cōmen- dation of the Au- thor and his Booke.

If Mortall-man may challenge prayse,
For any thing done in this lyfe :
Than may our Stubbes, at all assaies,
Inioy the same withouten stryfe.
Not onely for his Godly zeale,
And Christian life accordingle :
But also for this booke in sale,
Heare present, now before thine eye :
Herein the Abuses of these dayes,
As in a glasse thou mayest behold :
Oh buy it than, hear what he sayes,
And giue him thankes an hundred sold.



I. F. In Commen-
dation of the AVTHOR
and his Booke.

S Hall men prophane, who toyes haue writ,
And wanton pamphlets store,
Which onely tend to noorish vice:
And wickednes the more,
Deserue their praise, and for the same,
Accepted be of all,
And shall not this our AVTHOR than
Receiue the Lawrell pall?
Who for goodwill in sacred brest
He beares to native soyle,
Hath published this Godly Booke,
With mickle paine and toyle.
Wherein, as in a Mirrour pure
Thou mayest behold and see,
The vices of the World displayed
Apparent to thy eye.
He flattereth none, as most men do,
In Hope to game a price:
But shewes to all their wickednesse,
And Gods diuine Iustice.
A Godly ver booke was neuer made,
Nor meeter for these dayes:
Oh read it than, thank GOD for it,
Let THAVTOR haue his praise,

The

THE AVTHOR

AND HIS BOOKE.

Now hauing made thee, seelie booke,
and brought thee to this frame:
Full loth I am to publish thee,
lest thou impaire my name.

The Booke.

Why so: good Maister, what's the cause,
why you so loth should be,
To send mee forth into the World,
my fortune for to trye?

The Author.

This is the cause, for that I know,
the wicked thou wilt moue,
And eke because thy ignozaunce:
is such, as none can loue.

The Booke.

I doubt not, but all Godly Men,
will loue and like mee well,
And for the other I care not,
in pride although they swell.

A. y.

THE

The Author.

Thou art also no lesse in thzall,
and subiect enery way :
To MOMVS and to ZOILVS crew,
who'le dayly at thee bay.

The Booke.

Thongh MOMVS rage, and Zoilus carpe:
I feare them not at all,
The Lord my GOD in whom I trust,
shall sone cause them to fall.

The Author.

Well, sth thou would est so faine be gone,
I can thee not withhold :
Adieu therfore, GOD be thy speade,
And blesse thee a hundzed fold.

The Booke.

And you also good Maister mine,
GOD blesse you with his grace :
Preserue you still, and graunt to you
In Heauen a dwelling place.



The



The Anatomie of the Abuses in AILGNA.

The Interlocutors, or Speakers.

Spudeus. Philoponus.

God geue you
good morow, Maister Philo-
ponus.
Philo. And you also, good
Brother Spudeus.

Spud. I am glad to see you in good health,
for it was bruted abroad euery where in our
countrey (by reason of your discontinuance, I
thinke) that you were dead, long agoe.

Philo. In deede, I haue spent some tyme a-
broad, els where, then in my native countrey,
(I must needs confesse) but, how false that Re-
port is (by whom soeuer it was first rumored,
or, how farre so euery it be dispersed, your pre-
sent eyes can witness.

Flying fame
oftentimes
lyeth,

B.i.

Spud:

The Author, a Trauayler

The Anatomie,

Spud. I pray you, what course of lyfe, haue you lead in this your longe absence, south of your owne countrey?

The place
wher the Au-
thour hath
trauayled.

Philo. Truly (brother) I haue lead the life of a poore Trauayler, in a certaine famous I-lande, once named, Ainabla, after, Ainatirb: but nowe presently called Ailgna, wherein I haue liued these seuen winters, and more, tra- uailing from place to place, euen all the Land ouer indifferently.

Spud. What was to your no litle charges, I am sure?

Trauailing
chargeable.

Philo. It was so: but what thā? I thank God I haue atchieued it, and by his dyuine assist- ance prosperously accomplished it, his glozi- ous name (worthe of all magnificence) bee e- ternally praysed therefore.

Spud. And to what ende, did you take in hand this great trauayle, if I may be so bould as to aske?

The causes
that moued
the author to
take this tra-
uayle in hand

Philo. Truly, to see fashions, to acquainte my selfe with the natures, qualities, proper- ties, and conditions of all men, to breake my selfe to the worlde, to learne rurture, good de- meanour, & cyuill behauiour: to see the goodly situation of Citties. Townes and Countreyes, with their prospects, and commodities: and fi- nally, to learne the state of all thinges in ge- nerall: all which I could neuer haue learned in one place. For, who so sitteth at home, euer

com-

commozante or abiding in one place, knoweth nothinge, in respecte of him, that trauiayleth abzoade: and hee that knoweth nothing, is lyke a brute Beaste, but hee that knoweth all thinges (whiche thinge none doeth but God alone) hee is a God amongst men. And seeing there is a perfectiō in knowledge, as in euery thing els, euery man ought to desire that perfection: for in my iudgement, there is as much difference (almost) betwixt a man that hath trauiayled much, and him that hath dwelt euer in one place, (in respect of knowledge, and science of things) as is between a man lyuinge, & one dead in graue. And therefore I haue had a great felicitye in trauiayling abzoade.

The difference betwixt a mā the hath trauiayled, and a man that hath not.

Spud. Seeing that by diuine pꝛouidence, we are heare met together, let vs (vntill we come to y^e end of our purposed ioꝛney) vse some conference of the state of the World now at this daie, as well to recreate our minds, as to cut of the tedyousnes of oure ioꝛneye.

Philo. I am very well contente so to doe, beinge not a litle glad of your good companie: For, Comes facundus in via, pro vehiculo est. 1. A good Companion too trauiayle withall, is in steade of a Waggon,

The benefite of a good Companion to trauiayle withall.

By

Ailgna described.

The Anatomie,

oz Chariot. For as the one doth ease the pain-
fulness of the way, so doth the other alleuiat y
yrksomnes of the iourney intended.

A request to
auoid offence.

Spud. But, before I enter combat with you
(because I am a countrey man, rude and vn-
learned: & you, a Cpuilian, indued with great
wisdom, knowledge and experience) I most
humbly beseech you, that you wyl not be offen-
ded with me though I talke to you somewhat
grossly, without eyther polished wordes, oz fy-
led speeches, which your wisdom doth require,
and my insufficiencie and inabilitie is not of
power to afforde.

Phil. Your speeches (I put you out of doubt)
shal not be offensive to mee, if they be not of-
fensive to God, first.

Spud. I pray you, what maner of Countrey
is that Ailgna, where you say you haue tra-
uailed, so much?

Ailgna, a
goodly cuntry.

Philo. A pleasant & famous Iland, immu-
red aboute with the Sea, as it were with a
wall, wherein the aire is verie temperate, the
ground fertile, and abounding with all things
either necessary to man, oz needefull for beast.

The people
of Ailgna.

Spud. What kinde of people are they that
inhabite there?

Philo. A strong kinde of people, audacious,
bold, puissant, and heroycal, of great magnani-
mitie, valiauncie and prowes, of an incompa-
rable feature, of an excellent complexion, and
in

in all humanitie, inferiour to none vnder the Sunne.

Spud. This people, whome God hath thus blessed, must needs bee a verie godly people, eyther els they be mere ingrate, to God the authour of all grace, & of these their blessings especially?

Philo. It grieueth me to remember their liues, or to make mention of their wayes, for notwithstanding that the Lorde hath blessed that Lande, with the knowledge of his truth above all other Landes in the world, yet is there not a people more abrupte, wicked, or peruerse, liuing vpon the face of the earth.

The liues of the people of Ailgna.

Spud. From whence spring all these euills in man, for we see euerie one is inclined to sin naturally, and there is no fleshe which liueth, and sinneth not?

Philo. All wickednes, raishiese, and sinne, From whence (doubte you not brother Spud.) springeth of all euilles our auncient ennemie the Deuill, the increate spring in mā rate coꝝruption of our nature, and the intestine malice of our owne hearts, as from the originals of all vncleannes, & impuritie whatsoeuer. But we are now newe creatures, and adoptiue childzen, created in Christ Iesus to doe good woꝝkes, which God hath prepared for vs to walke in. Wherefore wee ought to haue no fellowship with the woꝝkes of darkness, but to put on the armour of light Christ

We ought to haue no dealing with the woꝝkes of the flesh,

Domesday at hand.

The Anatomie

The day of
Dome not
regarded.

Euery man
must answer
for him selfe.

Jesus, to walke in newnesse of life and to worke our saluation in feare and trembling, as the Apostle saith, and our saviour Christ biddeth vs so work, as our workes may glorifie our heauenlye Father. But (alas) the contrarie is most true, for there is no sinne, that was euer broached in any age, which flourisheth not now. And therfore the fearful daie of the Lord cannot be farre off: at which day all the World shall stand in flaming fier, and then shall Christ our Saviour come marching in y clowdes of heauen, with his Taratantara sounding in each mans eare: arise you Dead, and come to iudgement, and then shall the Lord reward euery Man after his owne workes. But how little this is esteemed of, & how smally regarded, to consider it greeueth me to the very harte, and there is almost no life in mee.

Spud. It is but a follie to greeue at them, who sorowe not for them selues. Let them sinck in their owne sinne: lyue well your selfe & you shall not answere for them, nor they for you. Is it not written? vnusquisque portabit suū onus. Euery one shall beare his own burden. Anima quæ peccauerit, ipsa morietur y soule that sinneth shall dy: wherfore surcease to sorow or greeue any more for them: for they are such, as the Lord hath cast of into a reprobate sence, & prejudicat opinion, & preordinat

to de-

destruction, that his power, his glozie and iustice may appeare to all the World.

Philo. Oh brother, ther is no chrisse mā, in whose hart shineth scintillula aliqua pietatis, any sparke of God his grace, which will not græue to see his brethren & sisters in the Lord, members of the same body, coheyyres of y same kingdom, & purchased with one & the same inestimable price of Christ his bloud, to runne thus desperatlie into the gulphe of destruction and laberinth of perdition. If the least and meanest member of thy whole body, be hurt, wounded, cicatriced or brused, doth not the hart, and euerie member of thy body, feeble the anguish and paine of the grieved parte, seeking & encouraging them selues, euery one in his office & calling, to repaire the same, and neuer ioying, untill that be restored again to his former integritie & perfection? Which thinge in the balance of Christian charity, consideratly weighed, may moue any good Man to mourn for their defection, and to assay, by all possible means, to reduce them home again, that their soules maie be saued in the daye of the Lord. And the Apostle commandeth vs, that we be (alter alterius emolumento) an ayde and helpe one to an other. And that we do good to all men, dum tempus habemus, whylest we haue tyme. To weepe with them that weepe, to mourne with them that mourne, and

The mutuall
harmonic of
one member
with an other

8
The Authors intent.

The Anatomie

No mā born
for himselfe.

to be of like affection one towarde another.
And common reason aduertiseeth vs, that wee
are not bozne for our selues onelie: for, *Ortus
nostri partem patria, partem amici, partem pa
rentes vendicant.* Our Countrey challengeth
a part of our byrth, our brethren and frendes
require an other parte, and our parentes (and
that *optimo iure*) doe vendicate a third parte.
Wherefore I will assay to doe them good (if I
can) in discovering their abuses, and laying o-
pen their inozmities, that they seeing the græ-
uousnes of their maladies, & daunger of theyr
diseases, may in time seeke to the true Whisiti-
on, & expert Chirurgion of their soules Christ
Iesus, of whome onelie commeth all healtly &
grace, and so eternally be saued.

Spud. Seeing that so many and so haynous
sinnes do raigne and rage in Ailena, as your
wordes import, and which moue you to such
intestine sorrowe, and grieve of minde, I pray
you describe vnto me more perticularly, some
of those Capitall crimes, and chiefe Abuses,
which are there frequented, and which disho-
nour the maiestie of God the most, as you sup-
pose?

A parti-

9
A particuler descrip-
tion of PRIDE, the principall A-
buse: and how manifold it is in AILGNA.

PHILOPONVS.

When you do well to request me to
cipher soorth vnto you parte
of those great Abuses (and
Cardinall Vices) vied in
AILGNA, for no man in
anie Catalogue, how pzoore soeuer, is able to
comprehend the summe of all abuses there in
practise. And whereas you woulde haue mee
to speake of those Capitall or chiefe Abuses,
which both are deadly in their owne nature,
and which offende the maiestie of God moste.
We thinke you shake hands with the sworne
enemies of God the Papistes, who say, there
are two kindes of sinne, the one veniall, the o-
ther lethall or deadly. But you must vnder-
stand, that there is not the least sinne, that is
committed eyther in thought, worde, or dede,
(yea, *Væ vniuersæ iustitiæ nostræ, si remota*
miseriordia iudicetur. Who be to all our righ-
teousnes, if mercie put asway they should bee
iudged :) but it is damnable, *denipta miseri-*
cordia Dei, if the mercie of God be not exten-
ded. And againe, there is no sinne so græuous,
which the grace and mercy of God is not able

The number
of Abuses in-
finite.

All sinne in
it owne na-
ture is mor-
tall.

Pride, the roote of all vices. The Anatomie

to counteruaile withal, & if it bee his pleasure to blot it out for euer. So y you see now, there is no sin so venial, but if the mercie of God, be not stretched out, it is damnable: nor yet any sin so mortall, which by the grace and mercie of God, may not bee done away. And therfore as we are not to presume of the one, so wee are not to despaire of the other. But to returne againe to y satisfying of your request.

The greatest abuse which offendeth god most, is pride.

The greatest abuse, which both offendeth god moste, & is there not a little aduanced, is the execrable sinne of Pride, and excesse in apparel, which is there so ripe, as the filthie fruits thereof haue long since, presented themselves before the throne of the maiestie of God, calling and crying for vengeance day and night incessantly.

Spud. Wherfore haue you inteded to speak of Pride the first of all, geuing vnto it the first place in your tractation? Because it is euill in it selfe, and the efficiente cause of euill, or for some other purpose?

Pride the beginning of all euill.

ECCLES. 10.

Philo. For no other cause, but for that I thinke it to bee, not onely euill and damnable in it owne nature, but also the verie efficient cause of all euills. And therfore the wise man was bolde, to call it Initium omnium malorum, the beginning and wellspring of al euils. For as from the roote all natural thinges doe grow, & take their beginning: so from y cursed

roote

of Abuses.

Three sorts of pride,

roote of pestiferous Pride do all other euilles
sproute, and thereof are ingenerate. Therefore
may Pride be called not improperly, Mater-
cula & origo omniū vitiorū, the mother and
nurse of al mischief: for what thyng so hay-
nous, what cryme so flagitious, what deed so
perillous, what attempt so vëterous, what en-
terpryse so pernicious, or what thing so offēsiue
to God or hurtful to mā, in all y world, which
mā (of himselfe a very Sathanas) to maintain
his pride withall, wil not willingly atchieue?
hereof wee haue too muche experience euerye
day, more is the pittie.

What is it but
pride dares
attempt it.

Spud. How manyfold is this sin of Pryde,
whereby the glozie of God is defaced, and his
maiestie so græuously offended?

Philo. Pride is tripartite, namely, y pryde
of the hart, the pride of the mouth, & the pryde
of apparell, which (vnles I bee deceiued) offen-
deth God more then the other two. For as y
pride of the heart & mouth is not opposite to y
eye, nor visibie to the sight, and therefor intice
not others to vanitie & sin (notwithstanding
they be græuous sinnes in the sight of God) so
the pride of apparel, remaining in sight, as an
exemplarie of euill, induceth the whole man
to wickednes and sinne.

Pride is three
fold, pride of
the hart, pride
of the mouth
and pride of
apparell.

Spud. How is the pride of y hart cōmitted?

Philo. Pride of the hart is perpetrate, whē
as a man lifting him selfe on highe, thinketh
of

12
Pride, deuicd.

The Anatomie

of himself, aboue that which he is of himselfe: DREAMYNG a perfection of himselfe, when he is nothyng lesse: And in respect of himselfe, contempneth, vileth and reproacheth all men, thinking none comparable to him selfe, whose righteousness, notwithstanding, is lyke to the polluted cloth of a menstruous woman :

What pride
of the hart is.

PHILAUTIA.

Wherefoze, the Pryde of the Heart, maye bee saide, to bee a rebellious elation, or lystynge vppre of the mynde, agaynst the Lawe of God, attributyng and ascrybyng that vnto himselfe, whiche is proper to God onely. And although it bee the Lorde, Qui operatur in nobis velle, & posse, who worketh in vs both the wil and power to do good, Ne gloriaretur omnis caro, leaste anie fleshe should boaste of his owne power and strength, yet Pride, with his Cousin germain Philautia which is Selfeloue, perswadeth him, y he hath neede of no mans helpe but his owne: that he standeth by his own proper strength & power and by no mans els, & that he is al in all, yea, so perfect and good, as no moze can be exacted of hym.

Spud. How is Pryde of wordes, or pryde of mouthe, committed?

How pride of
wordes, or of
the mouth is
committed.

Philo. Pryde of the mouth, or of wordes, is, when we boast, bragge or glorie, eyther of our selues, our kinred, consanguynitie, byrth, parentage, and suche like; or when we extol our selues

selues for any vertue, sanctimonie of lyfe, sinceritie of Godlynes, which eyther is in vs, or which we pretend to be in vs. In this kinde of Pride (as in the other) almost euery one offendeth: for shal you not haue all (in a maner) boast & baunt themselves of their Auncetors, and progenitors: saying, & crying with open mouth: I am a Gentleman, I am worshipful, I am Honourable, I am Noble, and I can not tell what: my father was this, my father was that: I am come of this house, and I am come of that: Whereas, Dame Nature, byng-eth vs all into the worlde, after one sorte, and receiueth all againe, into the wombe of our mother, I meane, the bowelles of the earth, all in one and the same order and manner, without any difference or diuersitie at all, wherof more hereafter shalbe spoken.

Spud. How is Pride of Apparell committed?

Philo. By wearyng of Apparell more gorgeous, sumptuous & precious than our state, calling or condition of lyfe requireth, whereby, we are puffed vp into Pride, and inforced to thinke of our selues, more than we ought, beyng but vile earth and miserable sinners.

And this sinne of Apparell (as I haue sayde before) hurteth more then the other two: for the sinne of the heart, hurteth none, but the Autho, in whom it breedeth, so long as it hurteth not forth into exteriour action: And the

Pride

How pride of apparell, is perpetrated & committed.

Men become Monsters.

The Anatomie

Pride of the mouth (whiche consisteth, as I haue sayd, in ostenting and bragging of some singular vertue, eyther in himselfe, or some other of his kindred, and which he arrogateth to himselfe (by Hereditarie possession, or lineall dissent) though it be meere vngodly in it own nature, yet it is not permanent, (for wordes fly into the aire, not leauing any print or character behinde them to offend the eyes.) But this sinne of excesse in Apparell, remayneth as an Exemple of euill befoze our eyes, and as a prouocatiue to sinne, as Experience dayly sheweth.

A decorum to be obserued.

Spud. Would you not haue men to obserue a decencie, a comlinessse & a decorum in their vsuall Attire? Doeth not the worde of God commaund vs to do all things decenter, & secundum ordinem ciuilem: decently, and after a cyuile maner?

Our apparell rather deformeth, than adorneth vs.

Philo. I would wish, that a decencie, a comly order, and as you say, a decorum were obserued, as well in Attire, as in all things els: but, would God the contrarie were not true: For most of our nouell Inuentions and new fangled fashions, rather deforme vs then adorne vs: disguise vs, then become vs: making vs rather, to resemble sauadge Beastes and stearne Monsters, then continent, sober and chaste Christians.

Spud. Hathe this contagious infection, of
Pride

15
of Abuses. Newfanglednesse in Ailg.

Pride in Apparell, infected and poysoned any other countrey, beside Ailgna, suppose you?

Philo. No doubt, but this poyson hath shed forth his influence, and poyzed forth his stinking dregges ouer all the face of the earth, but yet I am sure, there is not any people vnder the Zodiacke of heauen, how clownish, rurall or brutish soeuer, that is so poisoned with this Arfnecke of Pride, or hath drunke so deepe of the dregges of this Cup, as Ailgna hath, with grieve of conscience I speake it, with sorow I see it, and with teares I lament it.

Spud. But I haue heard them saye, that other Nations passe them, so2 exquisite bzuery in Apparell: as, the Italians, the Athenians, the Spaniards, the Caldeans, Heluetians, Zuitzers, Venetians, Muscouians, and such lyke: now, whither this be true or not, I greatly desire to knowe.

No Cuntrey
so drunken
with pride as
Ailgna.

Philo. This is but a visour, or cloke, to hide their Sodometrie withall: onelye spoken, not proued: forged in the deceitfull Mint of their owne braynes: For (if credit may be giuen to ancient writers,) the Egyptiās are said, neuer to haue chāged their fashion, or altered the forme of their first Attire, from the beginning to this day: as Iacobus Stupernus, lib. de diuersis nostræ ætatis habitibus, Pag. 16, affirmeth: The Grecians, are saide, to vse but one kynde of Apparell without any chaunge: that is to wit;

Foreigne guise of Ap.

The Anatomie,

wit : a longe Cowne, reaching downe to the grounde.

The Germaines, are thought to be so precise in obseruing one vniforme fashon in Apparell, as they haue neuer recèded from their first Origina: as the said Stuperius sayth, in these wordes : Non enim mores leuiter mutare vetustos, Germanus vnquam consuevit incola : Whiche in Englysh Verse, is thus muche in effect.

¶ The Germaine people neuer vse,
lightly to chop and chaunge
Their customes olde, or els Attire,
wherin abroad they range.

¶ The Muscouians, Athenians, Italians, Brasilians, Affricanes, Asianes, Cantabrians, Hungarians, Ethiopians, or els, what Nation soeuer, vnder the Sunne, are so farre behinde the people of Ailgna, in exquisitnesse of Apparell, as in effect, they esteeme it litle or nothyng at all, so it repell the colde, and couer their shame : yea, some of them are so smally addicted therto, that setting apart all honestie and shame, they go cleane naked. Other some meanly apparelled, some in Beasts skinner, some in haire, & what euer they can get: some in one thing, some in another, nothing regarding cyther hosen, shoes, bands, ruffes, shirts, or any thing els. And the ciuilest nations that are, bee so farre estranged from the pride of Apparell

of apparell that they esteeme him as brauelye attyred that is clothed in our carzies, frizes, ruggs, and other kinds of cloth, as we do him that is clad all ouer in silkes, veluets, satens, damasks, grograins, taffeties, and such like. So that herby you see, that they speak vntreuly that say, that other nations exceede them in brauerie of apparell. For it is manifest that all other Nations vnder the sun how strange, how new, how fine, or how comly soeuer they think their fashions to be, when they be compared with the dyuerse fashions, & sundrie formes of apparell in Ailgna, are most vnhand- some, brutish and monstrouse. And herby it appeareth that no People in the World is so curiouse in new fangles, as they of Ailgna be. But graunte it were so, and admit that others excelled them, (which is false) shall we do euill, because they do so? shall their wicked- nesse excuse vs of sinne, if we commit the like & worse? shall not the soule that sinneth dye? wherfore let vs not sinne of presumptiō, with the multitude, because they do so, least we be plagued with them because we doe the like. Moreover those Countreyes are rich and wel- thie of them selues, abounding with all kinde of precious ornaments, and riche attyre, as silks, veluets, Satens, damasks, sarcenet, taffetie, chamlet, and such like (for al these are made in those foraine countreyes) and therfore

Other coun-
treys not to
be blamed
though they,
go in silks
veluets, and
why:

18
Pride and Pleasure in Ailg. The Anatomie,

Other Coun-
tryes esteeme
not so muche
of silkes, vel-
uets, as we do.

if they weare them, they are not muche to bee
blamed, as not hauing anie other kind of cloa-
thing to couer themselves withall. So if wee
would contente our selues with such kinde of
attire, as our owne Countrey doeth minister
vnto vs, it were much tollerable. But wee
are so surprized in Pride, that if it come not
from beyond the seas, it is not worth a straw.
And thus we impouerish our selues in buying
their trifling merchandizes, moze pleasant than
necessarie, and enrich them, who rather laugh
at vs in their sleeues, than otherwise, to see our
gret follie in affecting of trifles, & departing wth
good merchandizes for it. And howe litle they
esteeme of silkes, veluets, satens, damasks, and
such like, wee maye easely see, in that they sell
them to vs for wolles, frizes, rugges, earzies,
and the lyke, whiche they coulde neuer doe, if
they esteemed of them as much as we doe. So
that you see they are forced of necessitye to
weare such riche attyre, wanting other things
(whereof we haue store) to inuest themselves
withall. But who saeth not (excepte wilfulle
blynde) that no necessitie compelleth vs to
weare them hauing abundaunce of other things
to attire our selues with, both handsomer, war-
mer, and as comlie as they in euerie respect:
But farre fetched, and deare boughte, is good
for Ladies they say.

Spud. Doe you thinke it not permitted to
any hauinge store of other necessary clothing

19

of Abuses. Who may weare rich Attire.

to weare, silks, veluets, taffeties, & other suche
riche attyre, of what calling soeuer they be of?

Ph. I doubt not, but it is lawfull for y^e po-
testates, the nobilitie, the gentrie, y^e com. nrie,
and for euerye p^{ri}uate subiecte els to weare
attyre euery one in his degree, accordinge as
his calling and condition of life requireth, yet
a meane is to be kept, for, omne extremum
vertitur in vitium, euery extreme, is turned
into vice. The nobilitie (though they haue store
of other attyre) and the gentrie (no doubt) may
vse a rich, and p^{re}cious kind of apparell
(in the feare of God) to innoble, garnish & set
forthe their byrthes, dignities, functions and
callings, but for no other respecte, they may
not in any maner of wyse. The maiestrats also,
& Officers in the weale publique, by what
tytle soeuer they be called (accordinge to their
abylities) may weare (if the Prince, or Super-
intendent do Godly commaund) costlie orna-
ments and riche attyre, to dignifie their cal-
lings, and to demonstrat and shew forth, the
excelency, and worthines of their offices, and
functions, therby to strike a terroure & feare
into the hartes of the people, to offend against
the maiesty of their callings: but yet would
I wish, that what so is superfluous or over-
much, either in the one, or in y^e other, shold be
distributed to the helpe of the poore members
of Christ Iesus, of whom an infinite number

Euery man
may weare ap-
parell accor-
ding to his
callinge.

The nobility
may weare
gorgious atty-
re, and why.

Maiestrats
may weare
sumptuous
attyre & why

C. y.

day-

Fe

Sumptuous Attire.

The Anatomie

C
tr
ne
of

Not lawfull
for priuate
subiectes to
weare sumptuous attyre.

Hard to know
a Gentleman
from another
by apparell.

daylie do perish, thozowe wante of necessarie
refectiō, and due sustentation to their bodies.
And as for the priuat subiects, it is not at any
hand lawfull that they should weare silks, vel-
uets, satens, damasks, gould, silver and what
they list (though they be neuer so able to main-
tain it) except they being in some kinde of of-
fice in the common wealth, do vse it for the
bignifying and innobling of the same. But
now there is such a confuse mingle mangle of
apparell in Ailgna, and such pzeposterious ex-
cesse therof, as euery one is permitted to flaūt
it out, in what apparell he list himselfe, or
can get by anie kind of meanes. So that it is
verie hard to knowe, who is noble, who is
worshipfull, who is a gentleman, who is not:
for you shall haue those, which are neither of
the nobylitie gentilitie, nor yeomary, no, nor
yet anie Magistrat or Officer in the common
welth, go daylie in silkes, veluets, satens, da-
masks, taffeties and such like, notwithstanding
that they be both base by byrthe, mean
by estate, & seruple by calling. This is a great
confusion & a general disorder, God be mercy-
full vnto vs.

Spud. If it be not lawfull for euery one, to
weare, silks, veluets, satens, damasks, taffe-
ties gold, silver, precious stones, & what not,
wherfore did the Lord make & ordein them?

Philo. I denie not, but they may be v. o. ne

of

of them, who want other things to cloth them
withal, or of nobylty, gentyltye, or magister
ry, for the causes abovesaid, but not of euey
proud sirnet indifferentlie, that haue store of
other attyre inough. And yet did not the Lord
ordeane these riche ornaments and gorgeouse
bestments to be woyn of all men, or of anie,
so muche as to garnish, bewtifie, and set forth,
the maiesty & glozie of this his earthly kings
dome: for, as cloth of gold, Arase, tapestrie, &
such other riche ornaments, pendices and han
gings in a house of estate, serue not onely to
manuall vles and seruyse occupatiōs, but al
so to decozate, to bewtifie & become the house,
and to shewe the riche estate and glozie of the
owner: so these riche ornaments and sump
teouse bestments, of the earthly territozy of
this World, do not onelie serue to be worn of
them, to whome it doth appertaine (as before)
but also to shew forth, y power, welth, dignite
riches, and glozie of the Lord, the Authoz of
all goodnesse. And here in, the prouidence
and mercy of God appeareth most plainelye,
for wher there is store of other clothing there
hath be geuen, lesse store of silks, veluets, sa
fens, damasks, and such like: and wher there
is plenty of them, there is no clothing els, al
most, & thus the Lord did deale, for that euey
suntrey ought to contente themselves, with
there owne kind of attyre: except necessitie

Wherfore the
lord made
riche orna
mentes.

Wherto riche
ornamentes
do serue.

By whom App. was giuen. The Anatomie

force the contrarie, for than we are to vse our libertie in the feare of God.

Spud. I praye you let mee intreate you, to shewe me wherefore our apparell was giuen vs, and by whome?

Philo. Your requeste is both diffuse and intricate, and more than my weake and infirme knowledge is able to comprehend: yet, least I might bee adiudged vnwilling to doe good, I will assay to doe the best I can.

When the Lord our God, a spiritual, intellectual, vnderstanding substance, incomprehensible, immensurable, & inaccessible, had by his word, and heauenly wisdom Christ Jesus, created and made y^e world, & all things therein contayned, y^e sixte day he created man, after his own similitude and likenes, in innocencie, holines, righteousness, & all kind of perfection, he placed him in Paradise terrestrial commaunding him to tyl & manure y^e same. Whā y^e deuill, an old maligner of mankind, who before was an Angel in heaue, & through sin of pride in arrogating to himselfe y^e seate & throne of Gods maiesty, cast down into y^e lake of hell, enuying mans glorious estate, which he than had lost, came vnto man in Paradise, & inticed him (of torteous serpent) to eat of y^e forbidden fruite, wherof the Lord God had forbidden him to tast, on pain of his life: notwithstanding, Adam condescending to his wife her perswasions, or

rather

When, where, and for what cause our apparell was giuen vs.

The fall of man by the malice of the deuill.

He
a C
fr
by

rather to the Serpent, hauing buzzed his venemous suggestions into their eares, tooke of the apple, & did eat, contrary to y^e expresse commandement of his God. This done their eyes were opened, they saw their nakednes, & were not a litle ashamed (& yet befoze sin was committed, they being both naked, were not ashamed, but sin once committed, they became vn-
clean, filthy, lothsome, & deformed) & sewed them garments of fig leaues together, to couer their shame withall. Than the Lord pittying their miserie, & loathing their deformity, gaue the pelts, & felles of beasts to make them garments withall, to the end that their shamefull parts might lesse appeare: yet some are so bra-
sen faced & so impudent, that to make y^e deuill & his members sport, will not sticke to make open shew of those parts, which God commaundeth to be couered, nature willeth to be hid, & honesty is ashamed once to behold or looke vpon. Spud. I gather by your words three speciall poynts. First, y^e sin was the cause why our apparell was giuen vs. Secondly, y^e God is the autho^r, & giuer therof. Thirdly, y^e it was giue vs to couer our shame withall, & not to feed y^e insatiable desires of mens wātō & luxurious eies?

Philo. Your collectiō is very true. Than seeing y^e our apparel was giue vs of god to couer our shame, to keep our bodies frō cold, & to be as prickes in our eies, to put vs in mind of our

C.ij. m. series, frait-

Impudent
beasts.

Wherfor our
apparell was
giuen vs.

Proud Ap. the Deuils Nets. The Anatomie,

frailties, imperfections and sin, of our back-
 syding from the cōmaundements of god and
 obedience of the highest, and to excite vs the
 rather to contrition, and compunction of the
 spirit, to bewaile our misery, & to craue mer-
 cy at y^e mercifull hands of God, let vs be thātk
 full to God for them, be sozie for our sinnes,
 (which weare the cause therof) and vse them
 to the glozy of our God, & the benefyte of our
 bodies and soules, against the great day of the
 Lord appeare. But (alas) these good creatu-
 res, which the Lord our God, gaue vs for the
 respects before rehearsed, we haue so peruer-
 ted, as now they serue in stead of the deuills
 nettes, to catche poze soules in: for euery one
 now adaies (almost) couet to deck and painte
 their liuing sepulchres o: erthly graues (their
 bodies I meane) with all kind of bzauerie,
 what soeuer can be deuised, to delight y^e eyes
 of the vnchast behoulders, wherby God is dis-
 honored, offence is encreased, and much sinne
 daylie committed, as in further discourse shall
 plainly appeare.

Mens bodies
 lyuing sepul-
 chres.

Spud. Did the Lord cloth our first parents
 in leather, as not hauing any thing more pre-
 ciouse to attyre them withall, o: for that, it
 might be a permanent rule, o: patern vnto vs
 (his posterity) for euer, wherafter we are of
 force to make all our garments, so as it is not
 now lawfull to go in richer arrage, without
 off en.

offendinge his maiestie?

Philo. Although y^e Lord did not cloth the so meanly, for that he had nothing els, more precious to attyre them withall (for Domini est terra, & plenitudo eius, the earth is the Lords and the fulnesse therof, saith the Lord by his Psalmist: And by his Prophet. Gold is myne, siluer is myne, and all the riches of the world is my own) yet no doubt, but he would y^e this their meane & base attyre, should be as a rule, or pedagogie vnto vs, to teach vs y^e we ought rather to walke meanelye, and simplye, than gorgeously, or pompously: rather seruing present necessitie, than regarding the wanton appetits of our lasciuious mindes: Not withstandinge I suppose not, that his heauenlye maiesty would, that those garments of lether, should stand as a rule or pattern of necessitye vnto vs, wherafter we shold be bound to shape all our apparell for euer, or els greuouslye to offende: but yet by this, we may see, his blessed will is, that we should rather go an ace beneth our degre, than a iote aboue. And y^e any simple couering please the Godly, so that it repell the colde, and couer the shame, it is more than manifest, as well by the legends both of prophane Historiographers Cronologers, and other writers, as also by the censures, examples and lyues of all Godly, since the beginning of the world: And if the Lord would not,

In our apparell we ought rather to obey necessity, than to feed vanity.

I No conscience reposed in Ap. The Anatomic

Ad his mean
kind of attire
was a signe
of mediocrity
vnto vs in our
apparell.

that the attyre of Adam, should haue beene
signe, or patterne of mediocritie vnto vs, he
both in mercy would, & in his almighty power
could haue innested them in silks, beluets sa-
tens, grograins, gold, siluer, & what not. But
the Lord our God foresawe, that if he had clo-
thed man, in rich and gorgeiouse attyre (suche
is our procluytpe to sinne) he wold haue bene
proude therof as we see it is come to passe at
this day (God amend it) and therby purchase
to himselfe, his body and soule, eternall dam-
nation.

Spud. Than it seemeth a thinge materiall,
and of great importāce, that we resemble our
first Parēts in austeritie, and simplicity of ap-
parell, so muche as maye be possible, doth it
not?

No religion
reposed in
apparell.

Philo. I put no religion in goinge, or not
goinge in the like simple attyre of our parēts
Adam, & Eua, (as our Papistes, Papists? no,
Sorbonists, Sorbonists: no, Atheists, atheists?
no, plaine Sathanists do, placing all thier re-
ligion in hethen garments, & Romish raggs)
so that we obserue a meane and erreade not
in pride. But notwithstanding, if we appro-
ched a litle nearer them, in Godly simplicitie
and Christian sobrietie, both of apparell and
manner of lyuinge, we should not onely please
God a great deale the more, and enriche our
Cuntrey, but also atroyd many scandals & of-
fences,

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of Abuses. Hell, the rewarde of Pride.

fices, which grow daily by our excessive ryot,
and ryotouse extesse in apparell. For doth not
y^e apparell styre vpp the heart to pride? doth
it not intice others to sinne? and doth not sin
purchase hell the guerdon of pride?

The fruite of
Pride.

Spud. But they say, they please God, rather
than offend him in wearing this gorgeous at-
tyre, for therby the glory of his workmanship
in them doth more appere. Besides that, it
maketh a man to be accepted, and esteemed of
in every place: wheras otherwise, they should
be nothing lesse.

Philo. To think that the Lorde our God is
delighted in the splendente shewe of outward
apparell, or that it setteth forth y^e glory of his
Creatures, and the maiesty of his kingdom I
suppose ther is no mā (at least no perfect chri-
stian man) so bewitched or assotted. For that
weare, as much, as to say, that stinking pride,
& filthie sinne, tended to the glory of God, so
that the more we syn the more we increase
his prayse and glorie. But the Lord oure
God is so farre from delightinge in sinne,
that he adiudgeth them to eternall Death,
and damnation, that committe the same.
Than who is he that will take pleasure in
vayne apparell, which if it be woene but
a whyle, will fall to ragges, and if it be
not woene, will some rotte or els be eaten
with mothes. His wages are not oure

The Lord ac-
cepteth no
man after his
apparell

wages

No anyre
can make the
creature of
God seeme
fayrer.

Euery one is
to contente
him selfe
with his crea-
tion and to
pryse God
for it.

wayes, his iudgements, not our iudgements,
as he sayth, by his Prophet: and wheras they
holde, that Apparell setteth forth the glory of
his Maiestie in his creatures, makynge them
to appeare fairer, than other wyle they would
of themselves, it is blasphemously spoken, and
much derogateth, from y^e excellency and glory
of his name. For saith not God by his prophet
Moyses, that after he had made all creatures,
he beheld them all, & behould they weare (and
especially mā, the excellentest of all other his
creatures, whom he made after his own simi-
litude & liknesse) exceeding good? And were all
creatures good & perfect, & only mā not perfect
nor faire inough? If these their speeches were
true (which in the fulnesse of their blasphemie
they shaine not to speake) thā might we easily
conuince the Lord of vnttrue speaking, who in
his sacred word, informeth vs, that mā is the
perfectest Creature, & the fayrest of al others,
y^e euer he made (excepting the heuenly spirits,
& Angelical creatures) after his own liknesse:
as before. O mā who arte thou, that reasonest
with thy Creator? Shall the clay say vnto the
potter, why hast thou made me thus? Or can
y^e clay make himselfe better fauored than the
potter, who gaue him his first stamp & propor-
tion? Shall we think that stinking pride, can
make the workmanship of the Lord to seeme
fayrer? Than why did not the Lord cloth vs
so at

of Abuses. Proud App. deformeth man

So at y first : or at least, why gaue he not com-
maundemēt in his will, & testament which he
sealed with the price of the blood of his sonne
to cloth our selves in riche & gorgiouse apparel
to set forth his glozy y more? But away with
these dogs, & hellish baggs, who retaine this
opiniō, that cursed pride glozifieth God, & sets
forth or bewtifieth his wozkmāshippe in
his creatures. In vain is it, for me to expostu-
lat with them, for doubtles nō should this, but
such as be miscreants (or demills incarnate)
& men cast of into a reprobate sence, whom I
beseech the Lord in the bowels of his mercy,
either speedely to cōuert that they perish not,
or els confounde, y they hurle not, that peace
may be vppō Israel. Thus hauing sufficient-
ly (I trust) refelled their false positiōs, I leaue
them to the Lord, beseechinge them (as they
tender their own saluation linguas cōpescere
digitis: to stoppe their sacrilegiouse mouthes
with ther fingers, & not to spit against heauen
or kicke against the pꝛicke as they do, anie
longer. For the Lord our God is a cōsuming
fier, & vpon obstinate sinners shal raine down
fire & brimston, & conūne them in his wꝛath.
This is our portion acquired by sinne.

Spud. But what say you to the other branch
of their conclusion, namely, that Apparell ma-
keth them to be accepted, and well taken in
euery place?

The Lord our
God is a con-
suming fire,
to destroy all
impenitent
sinners.

Philo,

The wise
will not ac-
cept of any,
after apparell.

Philo. Amongest the wicked, and ignorant
Pezants, I must needs confesse, they are the
more esteemed, in respect of their apparell, but
nothing at all the more, but rather the lesse,
amongest the godly wyse. So farre of will all
wyse me be, from accepting of any for his gay
apparell onely, that (be he neuer so gallantly
painted, or curiously plumed in the deceiptfull
fethers of pride) they wil rather cōtemne him
a great deale y more, taking him to be a mā,
puffed vp with pride and vaine glorie, a thing
both odious, & detestable to God & good men.
And seeing it cannot stand with the rule of god
his iustice, to accept. or not to accept any man
for his apparell, or any other externe shew of
deceiptfull vanytie, it is manifest, that man
doinge the contrarie, is a Iudas to the truth,
Traytoz to iustice, & an enemy to the Lord.
Wherefore farre be that from al good christians
and if those that go richely clothed should be
esteemed y rather for their rich apparel, than
à contrario must those that go in meane, and
base attire, be the more contemned, and despi-
sed for their pouertie. And than should Christ
Jesus our great Ambassadoz from the king of
heauen, & only Saviour, be contemned: for he
came in poze, & mean array: but Christ Jesus
is blessed in his poze raggs, and all others are
cōtemned in their rich & precious attyre. Un-
der a simple rote, many tymes lyeth hid great
wisdom & knowledg: & cōtrarily vnder brau-

attye sometime is couered great ydiotacy and folly. Whereof euery daies successe offreth pꝛoofe sufficient, moze is the pytie.

Wisdom not
tyed to exte-
riour pompe
of apparell.

Spud. Wherefoze would you haue men accepted, if not foꝛ Apparell?

Philo. If any be so foolish to ymagin, that he shalbe worshipped, reuerenced oꝛ accepted the rather foꝛ his apparell, he is not so wyse, as I pꝛay God make me. Foꝛ surely foꝛ my part, I will rather worshippe & accept of a poze mā (in his clowtes, & poze raggs) hauing y gifts and oznamēts of the mind, than I will do him y roisteth & flaunteth daylie & holowely, in his silks, beluets, satens, damasks, gold oꝛ siluer, what soeuer, without y induments of vertue, wherto only al reuerence is due. And therfoze as any mā is indued, oꝛ not indued with vertue, & true godlynesse, so will I reuerence, oꝛ not reuerence, accept, oꝛ not accept of him: wherfoze if any gape after reuerēce, worship, oꝛ acceptation, let them thirst after vertue, as namely, wisdom, knowledge, discretion, modestie, sobrietie, affability, gentlenesse, & suche like, than can they be without reuerence, oꝛ acceptatiō no moze than y sonne can be wout light, the fire wout heat, oꝛ the water wout his naturall moysture.

Reuerence
due to vertue
not to attyre.

Sp. Whā I gather you would haue mē accepted foꝛ vertue & true Godlines, wold you not?

Ph. I would not only haue mē to be accepted & reuerenced foꝛ their virtue (though the

How to know a Gentleman The Anatomie

Wherefore
man is to be
worshipped
and had in
reuerence.

Gentilitie
without ver-
tue is no ge-
nilitie.

chiefest reuerence is onely to be attributed to him, whose sacred brest, is fraught with vertue, as it may well be called, the Promptuarie or Receptorie of true wisdom and Godlines, but also (in parte) for their byrthes sake, parentage and consanguinitie, and not only that, but also, in respect of their callings, offices and functions, whether it be in the Temporal Magistracy or Ecclesiastical presbitery (so long as they gouerne godly and well:) For, the Apostle sayth, that those Elders which gouerne wel amongst vs, are worthie of double honor: But yet, the man whom God hath blessed with vertue and true godlynes, though he be neither of great byrth nor callinge, nor yet any Magistrate whatsoeuer, is worthie of more reuerence and estimation then any of the other, without the ornaments of y^e minde & gifts of, vertue aboue said. For what preuaileth it to be borne of worshipfull progenie, and to be destitute of all vertue, which deserueth true worship? what is it els, then to carie a golden Sworde in a Leaden Scabbarde? Is it any thyng els, then a golde Coffyn or painted Sepulchre, makyng a fayre shewe outwardly, but inwardly is full of all stinche, & lothsomenes? I remember once I red a certaine storie of one, a Gentleman by byrth and parentage, who greatly reproched, and withall disdayned an other, for that he was come to great authoritie

rytie onely by vertue, being but a poore mans child by byrthe : What? saith the Gentleman by birth, arte thou so lustie? Thou arte but a coblers sonne, and wilt thou compare with me, being a Gentleman by byrth, and calling? To whome the other answered, thou arte no Gentleman, for thy gentilitie endeth in thee and I am a Gentleman, in that my gentilitie beginneth in me. Meaning (vnlest I be deceiued) that the wante of virtue in him, was the decay of his gentility, and his vertue was the beginning of true gentilitie in him selfe : for virtue therfore, not for apparell, is euery one to be accepted. For if we should accept of men after apparell onely respecting nothinge els, thā shold it come to passe, that we might more esteeme of one, both meane by birth, base without virtue, seruaile by calling, & poore in estate, more than of some by birth, noble, by virtue honorable and by callinge laudable. And the reason is because euery one, tagge and ragge, go brauer, or at least as braue as those that be both noble, honorable and worshipfull.

Spud. But I haue hard say, there is more holynesse in some kynd of apparell, than in other some, which makes them so much to affecte varytie of fashions, I thinke.

Philo. Indeed I suppose that the summe of their religion, ooth consist in apparell. And to speake my conscience I thinke there is more

The exordium of virtue, is the exordium of gentilitie, & worship, and want of the one, is the decay of the other.

No holynesse in apparell.

or as much holynesse in the apparell, as in them, that is iust none at all. But admit that there be hoynesse in apparell (as who is so insatiate to beleue it) than it followeth that the holynes pretended is not in them, & so be they plaine Hypocrites to make shew of that, which they haue not. And if y holines by there attire presaged be in them selues, thā is it not in the garments, & why do they than attribute that to the garments, whiche is neither adherente to the one nor yet inherent in the other? Or if it wer so, why do they glozy of it to the world, but I leaue them to their follie, hastinge to other matters more profitable to intreate of.

An argument
trimly con-
tryued.

Spud. But I haue hard them reason thus. That which is good in it own nature, cannot hurt: apparell is good, and the good Creature of God, ergo no kynde of apparell can hurte. And if there be anye abuse in it, the apparell knowethe it not. Therfore take awaye the abuse, and let the apparell remaine still, for so it maye (say they) without anye hurte at all.

Philo. These be well seasoned reasons, and substantiall asseuerations in deed, but if they haue no better arguments to leane vnto, than these, their kingdome of Pride will shortlye, fall without all hope of recouerie againe.

The apparell in it owne nature is good, and the good Creature of God (I will not de-

nie) and cannot hurte except it be thowwe
ouer owne wickednesse abused. And therfoze
wo be to them that make the good Creatures
of God instruments of dampnation to them
selues, by not vsing them, but abusing them.
And yet not withstanding, it maye be said, to
hurte, or not to hurte, as it is abused, or not a-
bused. And wheras they would haue the a-
buse of apparell (if any be) taken away, and
the apparell to remain still, it is impossible to
supplant the one, without the extirpation of
the other also. For it is trulye said, sublata
causa, tollitur effectus: But not, subrepto effe-
ctu, tollitur causa. Take away the cause, and
the effecte falleth, but not contrariwise, take
away the effect, and the cause falleth. The
efficiente cause of Pride is gorgeousse attyre,
the effect is pride it selfe ingenerate by attyre:
But to begin to plucke awaie the effecte (to
wit pride) and not to take awaye the cause
first (namelie sumptuousse attyre) is as if
a man intendinge to supplant a Tree by the
rootes, should begin to pull the fruite, and
bzaunches onelye, or to pull downe hea-
uen, should dig in the earthe, workinge alto-
gether preposterouslie, and indyrectlye.

And the reason is, these two collaterall
Cosins, apparell, and Pride (the Mother
and Daughter of mischief) are so combi-
nate together, and incorporate the one in

Impossible
to take away
pride, except
sumptuousse
apparell be
taken away
also.

Apparell and
pride combi-
ned togethe-
as mother, &
daughter.

D. y.

the

Apparel prouoketh pride.

The Anatomie

the other, as the one can hardlie be dynozced from the other, without the destructiō of them both. To the accomplismente wherof God graunte that those holosome lawes, sanctions, and statuts, which by our most gracious and serene p̄incesse (whome Iesus p̄serue for euer) and her noble, and renoumed Progenitors, haue beene promulgate, and enacted heretofore, may be put in execution. For in my opinion, it is as impossible for a man, to were p̄ciousse apparell, and gozgiouse attyre, and not to be p̄oude therof (for if he be not p̄oude therof, why doth he weare suche riche attire, wheras meaner is both better cheape, easier to be had, as warme to the bodie, and as decent, and comly to any chaste chzistians eye?) as it is for a man to cary fire in his bosōe, and not to burne. Therfore would God euery mā might be compelled to weare apparell, according to his degree, estat, and condition of life: which if it were brought to passe, I feare least some who ruff^l now in silks, beluets, satē, damasks, gold siluer, and what not, shold be glad to weare frize cotes, & glad if they might get them.

Impossible
not to be
proud of rich
attire.

Spud. What is your opiniō? did the people of the former world so much esteeme of apparell, as we doe at this present day, without respect had either to sex, kind, order, degree estat, or callinge?

Philo.

of Abuses. The godly abhor pride.

Philo. No doubt but in all ages, they had their imperfeciōs and faults, for *Homini est errare, labi, & decipi*, it is incident to man, to erre, to fall, and to be deceiued. But notwithstanding as the wicked haue alwayes affected not onelie pride in apparell, but also all other vices whatsoeuer, so the chaste Godly, and sober Christians, haue ener eschewed this excesse of apparell, hauing a speciall regard to weare suche attyre as might neyther offend the maiestie of God, prouoke them selues to pride nor yet offend any of their Brethren in any respecte. But (as I haue said) not onely the Godlie haue detested and hated this vaine superfluitie of apparell in all tymes since the beginning of the Worlde, but also the verie panims, the heathen Philosophers, who knew not God. (though otherwise, wyse Sages, and great Clarks) haue contemned it, as a pestiferouse euill: in so muche as they haue writ (almost) whole volumes against the same, as is to be scene in most of their Books yet extant.

Spud. Are you able to proue that?

Philo. That I am verie easylie, but of an infynite number, take a taste of these few. Democrates being demaunded, wherin the betwie, and comlie feature of man, or woman consisted? answered, in fewnes of speaches well tempered together, in virtue, in integrity

The Godly haue euer detested pride of apparell.

The verie heathen haue contemned sumptuous apparell.

Testimonies of heathen people who derided riche attire.

38
Vertue, the comlyest ornament. The Anatomie

of life, and suche like. Sophocles seinge one weare gorgeouse apparell, said to him, thou foole, thy apparell is no ornamente to the, but a manifest shewe of thy follie. Socrates being asked what was the greatestt ornamente in a woman? answered, y^e which most sheweth her chastitie, and good demeanoure of body, and mind & not sumptuose attyre, which rather sheweth her adulterate life. Aristotle is so district in this point, that he would haue men to vse meaner apparell, than are permitted them by the lawe: The Wife of Philo the Philosopher, being vppon a tyme demanded why she ware not gold, siluer, and pzeious garments, said she thought the vertues of her husbände sufficiente ornaments for her. Dionisius the king sente the richest garments in all his wardrobes to the noble Womē of the Lacedemonians, who returned them from whence they came, sayinge, they would be a greater shame to them, than honoze. Kinge Pirrus sente riche attyre to the Matrones of Rome, who abhorred them, as menstruous clowtes. The conceiued opinion amōgest the Grecians to this day is, that it is neither gold, nor gorgeouse attyre that adozneth either Man or Woman, but vertuous conditions, and such like. Diogenes so much contemned sumptuous attyre, that he chose rather to dwell in wilderness amongest

Virtue is the
comlyest or-
namēt of all.

V
n
p
a

Diogenes his
Vuerity.

gest brute beasts, all his lyfe longe than in the pompeuse courts of mightie kings one daye to be commozante. For he thought if he had the oznaments of the minde, that he was than faire ynoughe, and fine inough also, not, needing any moze.

A certen other Philosopher, addressed himselfe towards a kings courte in his Philosophers attyre, that is in meane, base and poze aray: But soe sone as the Officers espied him, they cried awaie with that rogue, what dothe he soe nie the kings maiestys courte.

The poze Philosopher seing it lighten so fast, retyzed back, for feare of their thunder clappes, and repayzinge home, appaireled himselfe, in riche Attyze, and came againe marchinge towards the court, he was no sower in sight, but every one receiued him plausible, and with great submission, and reuerence. When he came in ptesence of the kinge, and other mightie potentats, he knelled down, and ceased not to kisse his garmets. The king and nobles marueylinge not a litle therat, asked him, wherfore he did so?

Who aunswered, O noble kinge, it is no marueyle, for that whiche my vertue and knowledge could not doe, my Apparell hath brought to passe. For I comminge to thy gates in my PHILLOSOPHERS

The example of a Philosopher deriding the pompe of the World.

40
The Heathen dispise pride. The Anatomie,

weede, was repelled, but hauing put vpon me this riche attyre, I was brought to thy presence with as great veneration and worship as could be. Wherby is to be seene in what detestation he had the stinkinge Pride of apparell, takeing this occasion to giue the King to vnderstand the inuoluntarie abuse thereof, and so to remoue the same as a pestilent euill out of his whole dominion & kingdome. I read of a certen other Philosopher that came before a king, who at the same tyme, had inuited his nobles, to a feast or banquet, the Philosopher comming in, and seinge no place to spit in (for euery place was hangd with cloth of gold, cloth of siluer, tinsell, arrace, tapestrie, and what not) came to the kinge and spat in his face, saying, it is meet (o king) that I spit in the foulest place. This good Philosopher (as we may gather) went about to withdrow the king from taking pleasure or delight, in the vaine glistering shewe, either of apparell or any thing els, but rather to haue consideration of his owne filthynes, miserie, & sinne, not rysing vp into pride, and spitting against heauen, as he did, by dilighting in proude attyre and gorgeouse ornaments. Thus we see the heere painims, and heathen people, haue from the beginning dysposed this excelle of apparell, both in them selues, and others, whose examples heerin god graunt we may folowe.

Spud.

The exāple
of a Philoso-
pher who spat
in the kings
face.

D

of Abuses. The base attire of the former age.

Spud. But you are not able to proue that any good Christians, euer set light by precious attire, but alwayes esteemed it as a speciall ornament to the whole man, As for these Heathen they were soles, neyther is it materiall, what they vsed, or vsed not?

Philo. I am able to proue, that euen from the beginning of the world, the chosen and peculiar people of God, haue contemned proude Apparel, as things (not onely) not necessarie, but also as very euilles themselves, and haue gone both meanely and poorly in their vsuall attyre. What say you to our Grandfather Adam, and Eua our Mother? Were they not clothed in pelted, and skins of beasts? Was not this a meane kinde of Apparell thinke you? Was it not vsitting to see a womā inuested all ouer in leather? But yet the Lord thought it precious, and seemelie ynough for them.

What saye you to the noble Prophet of the world Elias, did hee not walke in the solitude of this worlde in a simple playne mantell or gowne, girded to him with a girdle of leather? Elizeus y Prophet, did not he in a manner the verie same. And what say you to Samuell the golden mouthed Prophet, notwithstanding y hee was an Archprophet, and a chiefe seer of that time, did hee not walke so meanely, as Saul seking his fathers Asses, could not know him from the reste, but asked him, where was

Probatid, that the former world hath contemned pompeuse attyre.

Elias.

Elizeus.
Samuell.

Christ his Example for Ap. The Anatomie

The children
of Israell.

John Baptist.

Peter.

the sers house: This must needs argue that he went not richer then the common sorte of people in his time. The Childzen of Israell being the chosen people of God, did they not weare their Fathers attire fortie yeres together in the wildernes? was not Iohn the Baptist clothed with a garment of Camels heare: girded with a thong of the skin of the same instead of a girdle or succinctorie about his loines.

Peter the deere Apostle of our Saviour, was not distinct from the rest of his Fellowes, Apostles by any kinde of rich apparel, for then the maid would not haue said I know thee by thy tung, but rather by thy apparel.

The Apostle Paul writing to the Hebrues saith, that the persecuted Church, bothe in his time, and befoze his dayes were clothed some in Sheep skinner, and some in Gote skinner, some in Camels heare, some in this and some in that, and some in whatsoever they coulde get, for if it would hide their shameful parts, and kept them from the colde, they thought it sufficient, they required no more: but to speak in one word for all, did not our Saviour Iesus Christ weare the very same fashion of apparel, that his Cuntrey-men vsed, that is a cote without a seamie either knit or weaved: which fashions the Palestynians vse there, yet to this day, without any alteration or change as it is thought. This his attyre, was not

The humili-
ty and pauer-
ty of Christs
vpon earth.

very

of Abuses.

Great superfluitie of Ap.

very handsome (one would think,) at the least
it was not curious, or new fangled, as ours
is, but as the Poet wel said, initimur in ve-
titum sepe cupimusq; negata, desired things
forbid, and couet things are denied vs, lothing
the simplicitie of Chyiste, and abhorring the
chystian pouertie and godly mediocritie of
our fozefathers in apparel, are neuer con-
sent except wee haue sundry sutes of apparel,
one diuers from an other, so as our Dresses
crack withall, our Cofers bryse, and our
backs sweat with the cariage therof: we must
haue one sute for the forenoone, another for y
afternoone, one for the day, another for the
night, one for the workeday, another for the
holieday, one for sommer, another for winter,
one of the newe fashon, an other of the olde,
one of this colour, another of that, one cutte,
an other whole, one laced, another without,
one of golde, and other of siluer, one of silkes
and veluets, and another of clothe, with moze
difference and varietie than I can expresse:
god be merciful vnto vs and hasten his king-
dome that all imperfectiones may be done away.

Superfluitie
of apparell
With dyuer-
sities of fashi-
ons.

A peculiare Discrip-

tion of apparell in Ailgna by degrees

Y Du haue borne me in hand of many and
greuous abuses reigning in Ailgna, but
now setting aparte these ambagies and
superfluities

44
Hattes of sundry fashions. The Anatomie

superfluous bagaries) I pray you describe vnto me moze particularly the sundrie abuses in Apparell there vsed, running ouer by degrees the whole state thereof, that I maye see as it were the perfect Anatomie of that Nation in Apparell, whiche thinge I greatlve desire to knowe.

Philo. Your request seemeth both intricate, and harde, considering there bee Tot tantæ mæryadæ inuentionum, So manie, and so sonde fashions, and inuentions of Apparell euerie day. But yet, lest I might be iudged vnwilling to shewe you what pleasure I can, I will assay (pro virili mea, omnibus neruulis vndiq; extensis) with all the might and force I can, to satisfie your desire. Wherefoze to begin first with their Hattes.

The diuersity
of hattes in
Ailgna.

Sometimes they were them sharp on the crowne, pearking vp like a sphere, or shafte of a steeple, standing a quarter of a yard aboue y^e crowne of their heades, some moze, some lesse, as please the phantasies of their mindes. Other some be flat, and broad on the crowne, like the battlements of a house. An other sort haue round crownes, sometimes with one kinde of bande, sometime with an other, nowe blacke, now white, now russet, now red, now greene, now yellowe, now this, now that, neuer content with one colour, or fashion t wo dayes to an ende. And thus in vanitie they spende the

Lord

Lozde his treasure, consuming their golden
 yeares, and silver dayes, in wickednes & sin.
 And as the fashions bee rare and straunge, so
 are the thinges wherof their Hattes be made
 diuerse also: for some are of silke, some of vel-
 uet, some of taffetie, some of sarcenet, some of
 wooll, & which is moze curious, some of a cer-
 taine kind of fine haire, far fetched, and deare
 bought you maye bee sure. And so common a
 thinge it is, that enerie Servingman, Coun-
 treyman, and other, euen all indifferently, do
 weare of these hattes. For he is of no account
 or estimation amongst men, if hee haue not a
 veluet, or a taffatie Hatte, and that muste bee
 pincked and cunningly carued of the beste fa-
 shion. And good profitable Hattes bee they, for
 the longer you weare them, the fewer holes
 they haue. Besides this, of late there is a new
 fashion of wearing their Hattes sprung vp a-
 mongst the, which they father vpon y French-
 men, namely, to weare them without bandes,
 but how vnseemelie (I will not say how Asy)
 a fashion that is, let the wise iudge. Notwith-
 standing howe euer it bee, if it please them, it
 shall not displease me. An other sort (as phan-
 tasticall as the rest) are content with no kind
 of Hatt, without a great bunche of feathers of
 diuerse and sundrie colours, peaking on toppe
 of their heades, not vnlyke (I dare not say)
 Cockscornes, but as sternes of pride and en-

The sundrie
 things wher-
 of hattes be
 made.

Wering of
 hattes with-
 out bandes.

Wering of
 Feathers in
 hattes.

signs

46
Feathers, Flagges of vanytie. The Anatomie,

signes of vanitie, and these fluttering sayles
and fethered flags of defiance to vertue (for so
they are) are so aduanced in Ailgna that e-
uery Childe hath them in his hat or cap, ma-
ny get good living by dying and selling of the,
and not a few proue them selues moze then
foles in wearing of them.

Spud. These fethers argue the lightnes of
their fond imaginations, and plainly couince
them of instabilitie and folly, for sure I am,
handsome they cannot be, therefore Badges of
pride they must needs be, which I think none
wil weare but such as be like them selues.

But to your intended discourse.

Great ruffles
deformed &
ill fauored.

Philo. They haue great and monstrous ru-
ffes, made either of Cambzick, holland, lawn
or els of some other the finest cloth that can be
got for money, whereof some be a quarter of
a yard deep, yea some moze, very few lesse.

So that they stand a full quarter of a yarde
(and moze) from their necks hanging ouer
their shoulder poynts, insted of a baile. But
if Aeolus with his blasts, or Neptune with
his stormes, chaunce to hit vppon the crasse
bark of their brused ruffles, then they goe flip
flap in the winde like rags flying abroad, and
lye vpon their shoulders like the discloute of
a flutte. But wot you what? the deuil, as in
the fulnes of his malice, first invented these
great

of Abuses. Great Ruffes and Supportaffes.

great ruffes, so hath hee now found out also two great stayes to beare vp and maintaine this his kingdome of great ruffes (for the deuill is king and prince ouer all the children of pride) the one arch or pillar wherby his kingdome of great ruffes is vnderpropped is a certaine kinde of liquide matter which they call Starch, wherein the deuill hath willed them to wash and diue his ruffes wel, which when they be dry wil then stand stiffe and inflexible about their necks.

Two arches or pillars to vnder propp the kingdom of great ruffes withall, videlicet supportaffes, and starche.

The other pillar is a certain deuice made of wyers crested for y purpose, whipped ouer either with gold, thred, siluer or silk, & this hee calleth a supportaffe or vnderpropper. This is to be supplied round about their necks vnder the ruffe, vpon the out side of the band, to beare vp the whole frame & body of the ruffe, from falling and hanging down.

Spud. This is a deuice passing all the deuices that euer I sawe or heard of. When I perceiue the deuill not onely inuenteth mischeif, but also ordaineth instrumentall meanes to continue the same.

These bands are so chargeable (as I suppose that but fewe haue of them, if they haue, they are better monyed then I am?

Philo. So few haue them as almost none is without them, for euery one how meane or simple

48
Costly shirts and bands in Ailg. The Anatomie

Euery pefant
 hath his sta-
 tely bands &
 monftroufe
 ruffes, how
 coftlie foener
 they be.

simple foener they bee otherwife, will haue of
 them three or foure apiece for fayling. And as
 though Camericke, Holland, Lawne, and the
 finest cloth that maye bee got anie where for
 money, were not good inough, they haue them
 wrought all ouer with filke wooke, and per-
 aduenture laced with golde, and filuer, or o-
 ther costly lace of no small price. And whether
 they haue Argente to mayntaine this geare
 withall or not, it forceth not muche, for they
 will haue it by one meane or other, or els they
 will eyther sell or mortgage their Landes, (as
 they haue good store) on Suters hill, & Stan-
 gate hole, with losse of their lyues at Tiburne
 in a rope.

Spud. The state and condition of that Land
 must needes be miserable, and in tyme growe
 to greate scarcitie and dearth, where is such
 bayne Prodigalitie, and excelle of all thynges
 vsed.

Philo. Their Shirtes, which all in a man-
 ner doe weare (for if the Nobilitie or Gentrie
 onely did weare them, it were somedeal more
 tollerable) are eyther of Camericke, Holland,
 Lawne, or els of the finest cloth that maye bee
 got. And of these kindes of Shirts euerie one
 now doth weare alike: so as it may be thoght,
 our Forerathers, haue made their Bandes &
 Ruffes (if they had any at all) of grosser cloth,
 and baser stufte, than the worst of our Shirtes
 are

The shirts
 vsed in Ailg-
 na.

of Abuses. Nice Ap. make tender bodies,

are made of now a dayes. And these Shurts (sometimes it happeneth) are wrought through out with nedle work of silke, and suche like, and curiously stitched with open seame, and many other knackes besydes, mo than I can describe.

Spud. These be goodly Shurts indeed, & such yet as will not chafe their tender skinnies, nor vicerat their lylie white bodyes, or if they do, it wil not be much to their greunances I dare be bound. As it anie maruell, si Cristas erigant & cornua attollant, if they stand vppon their pantoffles, and hoyle vp their sayles on highe, hauinge these dyainond Shurts on their delicate bodies: but how soeuer it is, I gather by your words, that this must needs be a nice, and curious People, who are thus nussled vp in such daintie attyre.

Philo. It is very true, for this their curiosity, and nicenes in apparell (as it were) transnatureth them, makinge them weake, tender and infirme, not able to abide such sharp conflicts and blustering stormes, as many other people, both abzaode farre from them, and in their confines nie to them, do daylie sustaine. I haue hard my Father, with other wyle Sages affirme, that in his tyme within the compasse of foure or fyue scoze yeres, when men went clothed in black, or white frize coates, in hosen of Huswyes carzie of the same coloz,

Nicenes of apparell maketh the body tender.

C.

that

50
Men strong in tymes past. The Anatomie

Our prede-
cessours we-
ringe meaner
apparell were
stronger than
we.

that the sheep boze them (the want of making
and wering of which clothe, together with the
excessiue wering of silks, veluets, satens, da-
masks, taffeties, and such like, hath and doth
make many a thousand in Ailgna, as poore
mendicants to begge their bread) wherof some
weare strait to the thigh, other some litle big-
ger: and when they ware shurts of hempe, or
flax (but now these are so grosse, our tender sto-
macks cannot easilye digest such rough and
crude meats) men weare stronger than we,
helthfuller, sayzer complectioned, longer ly-
uinge, and finallye, ten tymes harder than
we, and able to beare out any sorowe or pay-
nes whatsoeuer. For be sure this pampering
of our bodies, makes them weaker, tenderer,
and nether, than otherwyle they would be if
they were vled to hardnesse and more subiect
to receiue anye kind of infection or maladie.
And rather abbreviat oure dayes by manye
yeres than extenuate our liues one minut of
an houre.

Spud. I thinke no lesse: For how stronge
men were in tymes past, how long they lyued,
and how helthfull they weare, befoze suche
Pices, and vayne pamperinge curiositie
was inuented, we may reade, and many that
lyue at this daye, can testifie. But now
through our fond toys and nice inuentions,
we haue brought our selues into suche pusil-
lant

lanimitie, and effeminat condition, as we may seeme rather nice dames, and yonge gyrls, than puillante agents, or manlie men, as our Forerathers haue bene.

Philo. Their dublettcs are noe lesse monstrous than the reste: For now the fashion is, to haue them hang downe to the middest of their theighes, or at least to their priuie members, beeing so harde-quilted, and stuffed, bombasted and sewed, as they can berie hardly eyther stoupe downe, or decline them selues to the grounde, soe styffe and sturdy they stand about them.

The monstrous dubblets in Ailgna.

Now what handsomnes can be in these dubblettes whiche stand on their bellies, like or muche bigger than a mans codpeece, (so as their bellies are thicker than all their bodies besyde) let wyse men iudge. For, for my parte, handsomnes in them, I see none, and muche lesse profyte.

And to be plaine, I neuer sawe any weare them: but I supposed him to be a man inclined to gourmandice, gluttonie and suche like.

Great bellicd dubblets betoken gourmandice, gluttony and such like.

For what may these great bellies signifie els, than that either they are suche, or els are affected that way. This is the truest signification, that I could euer presage, or diuine of them. And this maye euery one

C.y.

iudge

Pride in dubblets, and hose. The Anatomie,

Dublettes of
dyuerse fa-
shions.

Iudge of them that seeth them, for certaine I
am there was neuer any kinde of apparell e-
uer inuented, that could moze disproportion
the body of man then these Dublets wth great
bellies hanging down beneath their Pudenda,
(as I haue said) & stuffed with foure, five or six
pound of Bombast at the least: I say nothing
of what their Dublets be made, some of Sa-
ten, Taffatie, silk, Grogam, Chamlet, gold
silver, & what not? slashed, iagged, cut, carued,
pincked and laced with all kinde of costly lace
of diuers and sundry colours, for if I shoulde
stand vpon these particularities, rather time
then matter would be wanting.

Spud. These be the strangest doublets that
euer I heard of, and the furdest from hansom-
nes in euery respect, vnlesse I be deceiued.

Hosen of di-
uerse & sun-
dry fashions.

Philo. When haue they Hosen, which as
they be of diuers fashions so are they of sun-
dry names. Some be called french-hose, some
gally-hose and some Venitians. The french-
hose are of two diuers makings, for the comon
french-hose (as they list to call them) contay-
neth length, breadth, and sidenes sufficient,
and is made very round. The other contay-
neth neither length, breadth nor sidenes, (be-
ing not past a quarter of a yarde side) wherof
some be paned, cut and drawne out with cost-
ly ornaments, with Canions annexed reach-
ing down beneath their knees,

The

The Gally-hosen are made very large, and wide reaching downe to their knees onely, with thre or foure guardes a peece laid down along either hose. And the Venetian-hosen, they reach beneath the knee to the gartering place of the Leg, where they are tyed finely with silk points, or some such like, and laied on also with rewes of lace, or gardes as the other before. And yet notwithstanding all this is not sufficient, except they be made of silk, veluet, saten, damask and other such pretious things beside: yea every one, Seruing man, and other inferiour to them in every condition, wil not sticke to flaunte it out in these kinde of hosen, with all other their apparel sutable therunto.

In times past, Kings (as olde Historiographers in their Bookes yet extant doe recorde) would not disdaine to weare a paire of hosen of a Roble, tenne Shillings, or a Marke price, with all the rest of their apparel after the same rate: but now it is a small matter to bestowe twentie nobles, ten pound, twentie pound, fortie pound, yea a hundred pound of one paire of Breeches. (God be mercifull vnto vs.)

Spud. This is a wonderful excesse as euer I hearde of, worthy with the Swords of Iustice rather to be punished, then with paper and pen to be so gentlie confuted.

The great ex
cesse in
hosen.

Costly netherstocks in Ailg The Anatomie.

The diuersity
of neither-
stocks worne
in Ailgna.

Philo. When haue they nether-stocks to these gay hosen, not of cloth (though neuer so fine) for that is thought to base, but of Iarnsey worsted, silk, thred and such like, or els at the least of the finest yarn y can be, and so curiouslye knit with open seam down the leg, with quirks and clock about the ancles, and sometime (haply) interlaced with gold or siluer threds, as is wonderful to behold. And to such insolency & outrage it is now growen, that e- uery one (almost) though otherwise verie poo- hauing scarce fortie shillings of wages by the yeer wil be sure to haue two or thre paire of these silk neither-stocks, or els of the finest yarne that may be got, though y price of them be a Ryall or twentie shillings, or more, as commonly it is, for how can they be lesse? When as the very knitting of them is worth a noble, or a royall, and some much more?

The time hath beene, when one might haue clothed all his body well, for lesse then a pair of these neither-stocks wil cost.

The miserie
of these daies

Spud. I haue seldome hearde the like, I think verely that Sathan prince of darknes & Father of pride, is let loose in y land, els it could neuer so rage as it doth, for y like pride (I am fully perswaded) is not vled vnder the sonne, of any nation or people how barbarous so euer, wherfore wo be to this age and thise accursed be these dayes, which bring forth such

such sowre frutes, & unhappie are that people, whom Sathan hath so bewitched, & captiued in sin. The Lord holde his hand of mercy ouer vs.

Philo. As these their nether-stocks, they haue corked shoes, pinsnets, and fine pantoffles, which beare them vp a finger or two from the ground, wherof some be of white leather some of black, and some of red: some of black veluet, some of white, some of red, some of green, rated, carued, cut and stitched all ouer with silk and laid on with golde, siluer, and such like: yet notwithstanding, to what good vses serue these pantoffles, except it be to wear in a priuate house, or in a mans Chamber, to keepe him warme? (for this is the onely vse wherto they best serue in my iudgement) but to go abroad in them as they are now vsed altogether, is rather a let or hinderance to a man then otherwise, for shall he not be faine to knock, and spurn at euery stone, wall or poste to keepe them on his feet? wherfore to disclose euen the bowels of my iudgement vnto you, I think they be rather woene abroad for nicenes, then either for any ease which they bring, (for the contrary is moste true) or any handsones which is in them. For how should they be easie, when as the heele hangeth an inch or two ouer the slipper on the ground? Inso- much as I haue knowen diuers mens legs swell with the same.

Corked shoes
Pantoffles,
and pinsnets.

Pantoffles, &
slippers are a
let to those
that go abroad
in them.

Pantoffles
vneasie to
go in.

And

And handsome how should they be, when as with their flipping & flapping vp and down in y^e dirte they eraggerate a mountain of mire & gather a heape of clay & baggage together, loading the wearer with importable burthen?

Spud. Those kinde of pantoffles, can neither be so handsome, no; yet so warme as other vsuall commō shoes be, I think. Therfore the weringe of them abrode rather importeth a Picenes (as you say) in them that weare them, than bringeth any other commoditye els, vnlesse I be deceiued?

The varytie
of coates and
Ierkins.

Philo. Their coates, and Ierkins, as they be diuerse in colozs, so be they diuerse in fashions, for some be made with colozs, some without, some close to the bodie, some loose, couering the whole body downe to the theighe, like baggs, or sacks that weare drawen ouer them, hidinge the dimensions, and proportions of the body: some are buttene downe the brest, some vnder the arme, & some downe the back, some with flappes ouer the brest, some without, some with great sleeues, some with small, and some with none at all, some pleated and crested behind, & curiouslye gathered, some not so, & how many dayes (I might say houres or minuts of houres in the yeare,) so many sortes of apparell some one man will haue, and thinketh it good prouision in faire weather, to lay vp against a storme. But if they)

they would consider that their clothes (except those that they weare vppon their backs) be none of theirs, but the pōres, they would not heap vp their presses, and wardrobes as they do. Do they think that it is lawfull for them to haue millions of sundry sortes of apparell lying rotting by them, when as the pōre members of Iesus Chziste die at their doores for wante of clothing? God commaundeth in his law, that there be no miserable pōre man nor begger amongst vs, but that euery one be prouided for and maintained of that abundance, which God hath blessed vs withal: But we thinke it a great matter if we geue them an old ragged coate, dublet, or a paire of hosen, or els a penny or two, wheras not withstanding we flow in abundance of all things. Than we thinke we are halfe way to heauen, and we need to do no more. If we geue them a pease of brown bread, a messe of porredge (nay the stocks & prison, with whippinge cheare now and then is the best portion of almes which many Gentlemen geue:) at our doores, it is counted meritorious, and a worke of supererogation when we fare full delicately oure selues feeding on many a dainty dish. There is a certen Citie in Ailgna called Munidnol, where as the pōre lye in y^e streets, vppon pallets of straw, and well if they haue that to, or els in the mire and dirt, as commonlie it is

The pōre ought to be prouided for.

Our smal regard to the pōre.

Cold charitie to the pōre.

Turkish impietie, in Ailg.

The Anatomie

hauiing neither house to put in their heads, couering to keep them from the cold, nor yet to hide their shame withall, penny to buy them sustenance, nor any thing els, but are permitted to dye in the streets like dogges, or beasts without anie mercie, or compassion shewed to them at all. And if anye be sicke of the plague (as they call it,) or any other disease, their Maisters and Maistres are so impudent (being, it should seme at a league with Satan, a couenante with Hell, and as it were obliged them selues by obligation to the deuill neuer to haue to do withy works of mercy) as straight way, thei throw them out of their dores. And so being caried forth either in carts, or other wyse, and thrown in the streets, there they end their dayes most miserably. Truly Brother if I had not seen it, I would scarcely haue thought, that the like Turkish cruelty, had bene vsed in all the World. But they say, vnus testis oculatus plus valet, quam mille auriti: one eye witnesse, is better to be belyued, than a thousand eare witnessses besydes. But to leaue these excursions, and to returne from whence I haue digressed, I think it the best: For I am perswaded they will as much respect my words (or amend their maners) as the wicked World did at the preaching of our Sanieur Christe Iesus, that is, iust nothing at all.

The Turkish impietie of sometowards the poore diseased.

Spud.

of Abuses.

Costly Cloakes in Ailg.

Spud. Well then, seeing they are suche a stiffnecked People, leaue them to the Lord, and proceed to your former tractation.

Philo. They haue clokes there also in nothing discrepante from the rest, of dyuerse and sundry colors, white, red, tawnie, black, greene, yellowe, russet, purple, violet, and infynite of other colors: some of cloth, silk, veluet, taffetie, and such like, wherof some be of the Spanish, French, & Dutch fashion. Some short, scarcely reachinge to the gyrdlestead, or waist, some to the knæ, and othersome traylinge vppon the ground (almost) liker gownes, than clokes. These clokes must be garded, laced, & thorowly faced: and sometimes so lyned, as the inner side stādeth almost in as much as the outside: some haue sleeves, othersome haue none, some haue hoodes to pull ouer the head, some haue none, some are hanged with points & tassels of gold, siluer, or silk, some without al this. But how soeuer it be, the day hath bene, when one might haue bought him two clokes for lesse, thā now he can haue one of these clokes made for, they haue such store of workmanship bestowed vppon them.

Spud. I am sure they neuer learned this at the hands of our Proconsul and chief Prouost Christ Iesus, nor of any other y^e euer lyued godly in the Lord: but rather out of the deceitfull forge of their own baines haue they drawn

The sundry
fashions of
cloks.

The colting
house of all
euill, is mans
braine.

Great excesse, in bootehose. The Anatomie.

Drawen this cursed Anatomy to their owne destruction in the end, except the repente.

The vain ex-
cesse of boote
hosen.

Philo. They haue also bootehose, which are to be wondered at, for they be of the fynest cloth, that may be got, yea fine inough to make any bad, ruffe, or shurt needful to be worn: yet this is bad inough to were next their greasie boots. And would God this weare all: but (oh phy for shame) they must be wrought all ouer, from the gartering place vppward, with nedle worke, clogged with silk of all colozs, with birds, foules, beasts, and antiques purtrayed all ouer in comlie sorte. So that I haue knowen the very nedle work of some one payre of these bootehose to stand, some in. iij. pound, vi. pound, and some in x. pound a peece. Besides this, they are made so wyde to draw ouer all, and so longe, to reach vp to the waste that as litle or lesse clothe would make one a reasonable large shurte. But tush, this is nothing in comparison of the reste.

The varitie
of fashions
conuince vs
of follic.

Spud. I would thinke that bootehosen of grosser linnen, or els of wollen clothe, weare both warmer to ride in, as coly as the other, though not so fine, and a great deal moze durable. And as for those gengawes wherewith you say they be blaunched and trimmed, they serue to no end, but to seade y wanton eyes of gazing fols, & plainly argue y vertiginie, & instability of their moze than fatallicall brains.

Philo

of Abuses. Swords, Rapiers and Daggers.

Phil. To these haue they their Rapiers, Swords and Daggers gilt, twise o2 thzise ouer the hilts, with scaberds and sheathes of Veluet o2 the like, for leather, though it be more profitable and as seemely, yet wil it not carie such a porte o2 countenance like the other. And wil not these golden swords & daggers almoste apale a man (though otherwise neuer so stout a Martialist) to haue any deling with them? for either to y end they be wo2ne o2 els other swords, daggers and rapiers of bare yron and Steele were as handsom as they, & much more condu cible to that end, whereto swords and rapiers should serue, namely for a mans lawfull and godly defence, against his aduersarie in time of necessitie. But wherfore they be so clogged with gold and silver I know not, nor yet wherto this excelle serueth I see not, but certain I am, a great shewe of pride it is, an infallible token of vaine glorie, and a greuous offence to God, so prodigallie, and licentiouslie to lauish forth his treasure, for which we must reder accoûts at the day of Judgement, when it shall be saide to euerie one, Redde rationem Vilicationis tue. Come giue accounts of thy Stewardship.

Swords and
daggers guile
& damasked.

Luce. 16.

A

A particulare Discri-

ption of the Abuses of Womens apparell in Ailgna.

THus hauinge geuen thee a superficiall viewe, o2 small tast, (but not discouered the hūd2eth part) of the guyces of Ailgna in mēs apparell, & of the abuses cōtained in the same, now wil I with like celeritie of matter impart vnto thee, the guyse and seuerall Abuses of the apparell of women there vled also: wherfore geue attentiuē eare.

Sp. My eares be prest to heare, begin when you wil, and truely herin you shal pleasur me much, for I haue greatly desired to know thorowly the state of y^e Lād, euen a crepundiis (as they say (from my tender yeres, for the great prayse I haue hard therof) Wherfore, I pray you proceed to the same, & though I be vnable wth any benefit to cōteruail your great pains, yet y^e Lord I doubt not, wil supplie my want.

The reward
of the femall
sex.

Ph. The Lord our God is a mercifull God, & a bōūtiful Rewarder of euery one, that trusteth in him, but yet (such is y^e magnificency & liberalitie of that gētle sex) that I trust I shall not be unrewarded at their hands, if to be called a thousād knaues be a sufficiēt guerdō for my pains. But though it wilbe a cor2osue to their hautie stomacks, & a nippitatū to their tender b2ests to heare their dirtie dregs ript vp and cast in their diamond faces, yet hope-

ing

ing that they, seeing the horrour of their impieties, and tragicall abuses laide open to the world, (for now they sleep in the graue of obliuion) wil at the last like good Conuertes and Penitentiaries of Christe Iesus leaue of their wickednes, call for mercie at the hands of God, repent and amend. I will proceed to my intended purpose.

The Women of Ailgna vse to colour their faces with certain oyles, liquors, vnguent and waters made to that end, whereby they think their beautie is greatly decozed: but who seeth not that their soules are thereby deformed, and they brought deeper into the displeasure and indignation of the Almighty, at whose voice the earth doth tremble and at whose presence the heauens shall liquifie, and melt away. Do they think thus to adulterate the Lord his workmanship, and to be without offence? Do they not know that he is Zelotipus a ielous God, and cannot abide any alteration of his workes, otherwise then he hath commaunded?

Coloring of faces with oyntments and waters.

Adulteration of the Lord his workmanship in his Creatures.

If an Artificer, or Craftsman shoulde make any thing belonging to his art or science & a cobbler should presume to correct the same: would not y other think him self abused, and iudge him worthy of reprehension?

And thinkest thou (oh Woman) to escape the Iudgement of God, who hath fashioned thee,
to

Colored faces, abhord of God. The Anatomie

to his gloꝛy, when thy great and moze then pꝛesumptuous audacicitie dareth to alter, & chaunge his woꝝkmanſhip in thee?

Thinkeſt thou that thou canſt make thy ſelf fairer then God who made vs all? Theſe muſt needes be their inuentions, oꝛ els they would neuer go about to colour their faces, with ſuch ſibberſawces. And theſe bēing their inuentions what can derogate moze frō the maieltie of God in his creation? Foꝛ in this doing they plainly conuince the Lord of vntꝛueſh in his word who ſaith he made man glorious, after his owne likenes, and the fayreſt of all other terreſtiall Creatures. If he be thus faire then what need they to make them fayrer? Therfoꝛe this their colouring of their faces impoꝛteth, (as by probable coniecture may be pꝛeſuppoſed) that they think them ſelues not faire enough, and then muſt **G O D** needes be vntꝛue in his word.

They that colour their faces deny the Lord of glory to bee true God and ſo no God at all.

And alſo they deny the Lord to be either merciful oꝛ almightie oꝛ bothe, and ſo confeſſe quently no God at all: foꝛ if hee could not haue made them faire, then is hee not almightie, and if hee could and would not, then is hee not a merciful God, and ſo euery way they fall in to the ſinck of offence, bēing aſhamed of the good creation of the Lord in them, but it is to be feared leaſt at the day of Iudgement, the Lord wil be aſhamed of them, & in his wrath denounce

then denounce this heauie and ineuitable sentence
r, & condemnatorie against them., Departe from
thy mee you cursed into euerlasting fire prepa-
these red for the deuil, and his Angels, I knowe
they you not: (I say) departe, for you were asha-
es, med of mee, and of my creation in you.

Sentence con-
demnatory a-
gainst those
that colour
their faces,

eing Spud. Wherof doe they make these waters,
e fro and other vnctions wherwith they besmeare
2 in their faces, can you tel?

o of Philo. I am not so skilful in their matters
man of pride, but I holde this for a Maxime, that
say they are made of many mixtures, and sundry
e be compounded simples, bothe farre fetched and
nem deer bought, cunningly couched together, and
their tempered with many goodly condiments and
ure holosome confectiions, I warrant you, els you
sel may be sure they woulde not applye them to
D their amorous faces, for feare of harming or
blemishing the same.

Inuectiues of
the Fathers
against payn-
ting and cou-
louring of
faces.

her Philo. S. Ciprian amongst all the rest, saith,
nse a Woman thoro painting and dying of her
aue face, sheweth her self to be more then who-
ie, rish. For (saith hee) shee hath corrupted and
not defaced (like a filthie strumpet or brothel) the
l in workmanship of GOD in her, what is this
the els, but to turne trueth into falshood, with
s to painting and siberfalwces, whereas the Lord
the saith, Thou canst not make one haire white
ath, or black. In an other place hee saith, Qui se
nce, pinguant in hoc seculo, aliter quam creauit

, Deus, metuant ne cum dies resurrectionis ve-
nerit, artifex creaturam suam, non recog-
noscat. Those which paint or colour them-
selves in this world otherwise then God
hath made them, let them feare least when
the day of iudgement cometh, the Lord
wil not know them for his Creatures.

Againe, Feminae crines suos inficiunt malo
praesagio, capillos enim sibi flammeos aus-
picari non metuunt. Whosoever do colour
their faces or their haire with any unnatu-
rall colour, they begin to prognosticate of
what colour they shalbe in hel.

S. Ambrose saith that from the colouring
of faces spring the incitements to vices, and
that they which colour their faces do purchase
to them selves the blot and stain of chastitie.

For what a dotage is it (saith hee) to chaunge
thy naturall face which God hath made thee,
for a painted face, which thou hast made thy
self? If thou beest faire, why paintest thou thy
self to seeme fairer? and if thou be not faire,
why dost thou hypocrittically desire to seeme
faire, and art nothing lesse? Can those things
which besides that they be filthy. do cary the
brand of God his curse upon their backs for
ever, make thee to seeme fairer? I could shew
you the sharp Inuictions, and grounded rea-
sons of many inoe, as of Augustine, Hierome
Chrysostome, Gregorie, Caluin, Peter Mar-
tyr, Gualter, and of an infinite number moe:

No painting
can make a-
ny to seem
fairer but
fowler.

of Abuses. Painted faces, the deuills nets.

yea of all generally since the beginning of the world, against this whozish and brothellous painting and colouring of faces, but to auoid prolixitie, I will omit them, deferring them to further oportunitie, for pauca sapienti, To a wiseman few words are sufficient.

Spud. It must needs be graunted, that the dying and colouring of faces with artificie, all colours, and vnnaturall Dyntments is moste offensive to God, and derogatorie to his Maiestie: for do they think that the God of all glozie, and who only decketh and adorneth the Sun, the Moon, the Starres and all the host of heauen with vnspeakable glozie, and incomparable beautie, cannot make the beautiful and faire enough (if it please him) without their siberfalwces? And what are they els then the Deuils inuentions to intangle poore soules in the nets of perdition?

Philo. Then followeth the trimming and fricking of their heds, in laying out their hair to the shewe, which of force must be curled, frised and crisped, laid out (a World to see) on wreathes & borders from one eare to an other. And least it should fall down it is vnder proped with forks, wyers & I ca not tel what, rather like grime sterne monsters, then chaste christian matrones. Then on y edges of their bolstered hair (for it standeth crested round about their frontiers, & hanging ouer their faces like

f. y.

pendices

Colouring of
faces, the deu-
ills net.

Trimming
of their heds.

Simia erit
simia etiam
si aurea gestat
insignia.

Laying out
of their haire

68
Laying out of coloured haire. The Anatomie

Gold wreathes
circumgyring the
temples of
their heads.

Gewgawes
hāged about
their Fron-
tises.

Curling and
crisping, and
laying out of
heyre.

Bought heyre
and colored,
vied to be
worn.

pēdices with glasse windowes an euery side) there is layd great wreathes of gold , and siluer curiously wrought , & cunninglie applied to the temples of their heads. And for feare of lacking any thing to set forth their pride withal, at their heyre thus wreathed and crested , are hanged , bugles (I dare not say, bables) ouches, rings, gold, siluer, glasses, & such other gewgawes and trinkets besides, which for that they be innumerable, and I vnskillfull in womens termes, I can not easily recount. But God giue them grace, to giue ouer these vanities, and studie to adorn their heads with the incorruptible ornaments of vertue, & true Godlynesse.

Spud. The Apostle Paul (as I remember) commaundeth women to cherish their heyre, saying, that it is an ornament to them, & therefore me think, this abuse of curling and laying it out (if eyther were lawfull) is muche more tollerable than dying their faces.

Philo. If curling, & laying out of their owne naturall heyre weare all (which is impious, and at no hand lawfull, notwithstanding, for it is the ensigne of Pride , and the stern of wantonnes to all that behould it) it were the lesse matter, but they are not simply contented with their owne haire , but buy other heyre, dying it of what color they list themselves: & this they were in the same order as you haue

heard

69
of Abuses. Capitall ornaments for heads.

heard, as though it weare their owne natural
hair: and vpon y other side, if any haue heyre,
which is not faire inough, than will they dye
it into dyuerse colozs almost chaunginge the
substance into accidentes, by their dyuelish &
more than thysie cursed deuyles. So, wheras
their heire was geuen them, as a signe of sub-
iection, and therfore they were commaunded
to cherish the same, now haue they made (as
it were) a Metamorphosis of it, making it an
ornament of Pride, and destruction to them
selues for euer, except they repent.

Spud. This is a styfnecked People, & a re-
bellious, I see well, that thus dareth in euerie
respekte, to peruert the straight wayes of the
LORD, digginge vp to them selues cesters of
iniquity, & pittes of aduersity, which in th, end
without the great mercy of God will be their
vtter confusion.

Philo. Than on toppes of these stately tur-
rets (I meane their godly heads, wherein is
more vanitie, than true Philosophie now and
than) stand their other capitall ornaments, as
french hood, hat, cappe, kercher, and suche like,
wherof some be of veluet, some of taffatie,
some (but few) of woll, some of this fashion,
some of that, and some of this coloz, some of
that, according to the variable fantasies of
their serpentine minds. And to such excelle is it
growen, as euery artificers wyse (almost) wil

Capitall or-
naments for
the head.

Golden heads with leaden wit. The Anatomie

Hattes of vel
uets, taffaty,
worn in
common.

Trahit sua
quenque vo-
luptas.

Cawles made
Netwyle.

Golden heads
fraught with
leaden wit.

not stick to goe in her hat of Veluet euerye
day, euery marchants wyse, and meane Gen-
tlewomen, in her french-hood, and euerye
poore Cottagers Daughter, in her taffatie
hat, or els of woll at least, wel lined with silk,
veluet, or taffatie. But how they come by
this (so they haue it) they care not, who payeth
for it they regard not, nor yet what hurt boeth
to them selues, and others it doth bring they
feare not: But runne daylie a malo, ad
peius, (as they say) from one mischiefe to
an other, untill they haue filled vp the mesure
of their euill to their owne perdition at that
day.

They haue also other ornaments belydes
these to furnish forth their ingenious heads,
which they cal (as I remember) cawles, made
Netwyle, to th'ende, as I thinke that the
clothe of gold, cloth of siluer, or els tinsell (for
that is the worst) wherwith their heads are
couered and attyred withall vnderneath their
cawles maye appeare, and shewe it selfe in
the brassest maner. Soe that a man that
seeth them (there heads glister and shine in
suche sorte) wold thinke them to haue golden
heads.

Thus lauish they forth the goods of the
Lorde, which are none of their owne (but lent
them for a tyme) vppon Pride and naughti-
nesse, delighting (as it seemeth) in nothing so
much

much, as in the stinking puddle of vanitie
and sinne, which will be their owne decay at
the last. Another sorte of dissolute minions,
& wanton Sempronians (for I can term the no
better) are so far bewitched, as they are not
ashamed to make holes in their eares, wher-
at they hang rings, and other Jewels of gold
and precious stones. But what this signi-
feth in them, I will hold my peace, for
the thing it selfe speaketh sufficiently. There
is a certen kinde of People in the Orientall
parte of the World (as Writers affirme)
that are suche Philautoi louers of them sel-
ues and so prowde with all, that hauing plen-
tie of precious Stones, and Margarits amon-
gest them, they cut and launee their skinn-
es, and fleshe, setting therein these precious Sto-
nes, to the end they maye glister and shine to
the eye.

Making of
holes in their
eares, to hang
rings and Je-
wels by.

A people who
cut their skin
to set precious
stones in
them selues.

So, except these Women weare minded
to tread their pathes and folowe their dire-
full wayes in this cursed kind of vnhard of
Pride, I wonder what they meane.

But because this is not so much frequen-
ted, amongst Women as Men, I will say
noe moze thereof, vntill further occasion be
offred.

Spud. Except it weare a People wedded
to the deuills eldest Daughter Pride, for I
thinke, chastitie amongst them maye dwell

72
Great ruffes and minor ruffes The Anatomie

a Virgin for any that wil marry her) and giuen ouer of God, I neuer heard the like.

I am perswaded, neither the Libertines, the Epicures nor yet the vile Atheists euer excēded this people in pride, nor the wickednes of them might euer counterpease, with the wickednes of these people. God be merciful vnto them.

Philo. You heare not the tenth parte, for no pen is able so wel to discribe it, as the eye is to discry it. The Women there vse great

Great ruffes
Neckerchers
and partlets
vsed of Wo-
men,

ruffes, & neckerchers of holland, la wne, came-
rick, and such cloth, as the greatest thred shall
not be so bigge as the least haire that is, then
least they should fall down, they are smeared
and starched in the deuils liquoze, I meane
Starch: after that dzyed with great diligence,
streaked, patted and rubbed very nicely, and
so applyed to their godly necks, and withall,
underpopped with supportasses (as I tolde
you befoze) the statelie arches of pride: beyond
all this, they haue a further fetch nothing in-
feriour to the rest, as namely three or foure
degrees of minor ruffes, placed gradatim, step
by step one beneath another, and all vnder y
Maister deuil ruffe, the skyrts then of these
great ruffes are long and side euery way ple-
ted and crested ful curiously, God wot. When
last of all, they are either clogged w golde, sil-
uer, or silk lace of stately price, wrought all

Supportasses
the pillers of
pride.

Minor ruffs.

QUEST

of Abuses.

Women wearing Dubletts.

ouer with needle woork, speckled and spark-
led heer & there with the sonne, the moone, the
starres and many other antiquities straunge
to beholde. Some are wrought with open
woork down to the midst of the ruffe and fur-
ther, some with purled lace so cloyd and other
gewgawes so pestred, as the ruffe is the least
parte of it self. Sometimes, they are pinned
vp to their eares, sometimes they are suffe-
red to hang ouer their shoulders, like wind-
mil sayles fluttering in the winde, and thus
euery one pleaseth her self with her foolish de-
nices, for suus cuiusq; crepitus sibi bene olet,
as y^e p^{ro}uerb saith: euery one thiketh his own
wayes best, though they leade to distraction
of body and soule, which I wish them to take
heed of.

Spud. As in a Camelion are said to be iⁿ all
colours, saue white, so I think, in these peo-
ple are all things els, saue Vertue and ch^{ri}sti-
an sobrietie. Proteus that Monster could ne-
uer chaunge him self into so many sournes &
shapes as these women do, belike they haue
made an obligation with hel and are at agree-
ment with the deuil, els they would neuer
outrage thus, without either feare of God or
respect to their weak Bretheren, whom heer
in they offend.

Philo The Women also there haue dublets
& Jerkins as men haue heer, buttoned by the
best

The great
curiosity of
ruffs and neck-
erchers.

Proteus

Women we-
ring dublets
and Jerkins.

A curse for Apparell.

The Anatomie.

A curse to
them that
weare cōtra-
ry apparell to
their sex.

Hermaphro-
diti.

brest, and made with wings, welts and pinions on the shoulder points, as mans apparel is, for all the world, & though this be a kinde of attire appropriate onely to man, yet they blush not to wear it, and if they could as well chaunge their sex, & put on the kinde of man, as they can weare apparel assigned onely to man, I think they would as verely become men indeed as now they degenerat from godly sober women, in wearing this wanton lewd kinde of attire, proper onely to man.

It is writte in the 22. of Deuteronomie, that what man so euer weareth womans apparel is accursed, and what woman weareth mans apparel is accursed also. Now, whether they be within the bands and limits of that curse, let them see to it them selues. Our Apparell was giuen vs as a signe distinctiue to discern betwixt sex and sex, & therfore one to weare the Apparell of another sex, is to participate with the same, and to adulterate the veritie of his owne kinde.

Wherefore these Women may not improperly be called Hermaphroditi, that is, Monsters of bothe kindes, half women, half men.

Spud. I neuer read nor heard of any people except drunke with Cyrces cups, or poysoned with the exorcisins of Medea that famous and renowned Sorceresse, that euer woulde weare suche kinde of attire as is not onely stinking

of Abuses.

The great excesse in gownes.

Thinking befoze the face of God, offensive to mā, but also painteth out to the whole world, the benereous inclination of their corrupt conuersation.

The diuersity
of Gounes.

Philo. There Gownes be no lesse famous also, for some are of silk, some of veluet, some of grogram, some of taffetie, some of scarlet, and some of fine cloth, of ten, twentie or fortie shillings a yard. But if the whole gowne be not silke or veluet, then the same shall be layed with lace, two or thre fingers broade, all ouer the gowne or els the moste parte.

Simia in pur
puris.

Or if not so, (as lace is not fine enough sometimes) then it must be garded with great gardes of veluet, foure or six fingers broad at the least, and edged with costly lace, and as these gownes be of diuers and sundrie colors so are they of diuers fashions changing with the Moon, for soe be of the new fashion, some of the olde, some of this fashion, and some of that, some with sleeves hanging down to their skirts trayling on the ground, and cast ouer their shoulders, like Cow-tayles.

Costly
gownes.

diuers fashi-
ons of
Gounes.

Some haue sleeves much shorter, cut by the arme and pointed with silk-ribbons very gallantly, tyed with true-loues knottes, (for so they call them.)

Some haue Capes reaching downe to the middest of their backs, faced with Veluet or els with some fine wrought silk Taffatie,

at

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Costly petticoates and kirtles. The Anatomie

Petticots.

Kirtles.

Women the
least part of
themselves.

Poore Mens
Daughters
excesse.

at the least, and fringed about very brauely
& (to shew by all in a word) some are pleated, &
ryueled down the back wōderfully, with more
knacks, than I can declare. Than haue they
Petticots of the best cloth that can be bought
and of the fairest dye that can be made. And
sometimes they are not of cloth neither, for
that is thought to base, but of scarlet, grograin
tassatie, silk, and suche like, fringed about the
skirts with silk fringe, of chaungable coloure.
But which is more bayn, of whatsoeuer their
petticots be, yet must they haue kirtles (for
so they call them) eyther of silk, veluet, gro-
gram, tassatie, saten, or scarlet, bordered with
gards, lace, fringe, and I cannot tell what be-
sydes. So that when they haue all these goodly
robes vppon them, women seeme to be the
smallest part of themselves, not naturall wo-
men, but artificiall Women, not Women of
flesh, & blod, but rather puppits, or mawmets
of rags & clowtes compact together. So farre
hath this cancker of pride eaten into the body
of the common welth, that euery poore Peoma
his Daughter, euery Husband mā his daugh-
ter, & euery Cottager his Daughter will not
spare to flaunt it out, in suche gownes, petti-
cots, & kirtles, as these. And not withstanding
that their Parents owe a brace of hūndred
pounds more than they are worth, yet will
they haue it quo iure quauē iniuria, eyther
by

by hooke, or croke, by right or wrong as they say, wherby it commeth to passe, that one can scarcely know, who is a noble woman, who is an honorable, or worshipfull woman, from them of the meaner sorte.

Spud. Their parents & freinds are muche to be blamed, for suffering them to go in suche wanton attyre. They should not allowe them such large pittace, nor suffer them to measure their apparell, after their own licentious paces of selfe will, and wicked desires.

Parents to blame.

Philo. Than shall they be sure, neuer to haue good day with them. For they are so impudent, that all be it, their poore Parents haue but one cow, horse, or sheep, they wil neuer let them rest, til they be sould, to maintain them in their bzaeries, past all tongue can tell. And to say the truth, some Parents (worthie to be inaugured with the lawrell Crowne of triple follie) are so burome to their shamelesse desires, and so exorable to their prostitute requests, y they graunt to their too too nice daughters more than they can desire themselves, taking a singular felicity & surmounting pleasure in sing them to go plumed and decked in the feathers of deceitfull vanity.

The impudencye of proud harlots.

Sp. This ouer great lenitie, & remisse liberatie in the educatiō of youthe, in respect of the euent, and successe in the end, maye rather be counted an extrem cruelty, than a fatherly pitie

Our remisse lenitie of Parents to their Children.

What makes youth wicked.

The Anatomie,

pitie of them towards their children : For what maketh them so sone whores, strumpets, and bawdes, as that cockering of them doth ?

what maketh
whores, and
strumpets.

What maketh them apt & prone to all kind of naughtynesse, but this ? Nothing in the World soe muche. For giue a wild horse the libertie of the head neuer so litle, and he will runne headlonge to thynne and his owne destruction also.

So long as a sprigge swift or bzaunche, is yong, it is flexible and bowable to any thing a man can desire, but if we tarie till it be a great tree, it is inflexible and unbowlable : If war be taken whylest it is hote, anye character maye be easilye imprinted, but tarrying till it be hard, it receiueth no printe at all.

So, correct Children in their tender yeres, and you may bow them to what good loze you will your selfe, but tarie till they be old, than is it to late, as experience teacheth Daylie.

Netherstocks
of gerssey or
silke.

Corked shoes
pinsnets, pā-
toffles, & such
like for wo-

• 1.

Philo. Their neitherstockes in like maner are either of silke gearnsley, worsted, crewell, or at least of as fyne yarn, thread, or cloth as is possible to be had cunningly knit, and curiously indented, in euery point, wherto they haue corked shoes, pinsnets, pantoffles, and Ripe

slippers: some of black velvet, some of white, some of greene, and some of yellowe: Some of Spanish leather, and some of English leather, Kitchd with silk and imbroidered with Gold, and siluer all ouer the soote, with other gew-gawes innumerable: All which if I should endeouore my selfe to expresse, I might with more facilitie number the sands of the Sea, the Starres in the skye, or the grasse vpon the Earth so infinit, and innumerable be their abuses.

The innumerable fashions of womens attire.

For weare I neuer see experte an Arithmetrician, or Mathematician, I weare neuer capable of the halfe of them, the deuill brogeth soe many new fashions euery day.

Wherfore to their Author I leaue them, not omittinge to tell you by the way (as an interim) of a certen kynde of sweete Pride vsed amongst the Gentlemen and Gentlewomen in Ailgna.

Pride stinking before the face of God.

Spud. I haue learned out of the Booke of God, that all Pride is stinking before the face of God, wherfore I greatly desire to knowe what abortyue Discreant this is, for it is some portenteous mishapen monster, I am perswaded.

Philo. Is not this a certen sweete Pride, to haue cyuet, muske, sweete powders, fragrant

The hauing of ciuet, muske

Costly perfumes and musks The Anatomie.

and other
perfumes a
sweet kind of
Pride.

Esai. Cap. 3.

Nosegayes, &
posies of flow-
ers, worn and
caried abroad.

Beware the
Spanish pip.

fragrant Pomanders, odorous perfumes & such like, wherof the smel may be felt and perceiued not only all ouer the house or place where they be present, but also a stoness cast of, almost, yea the bed wherin they haue layed their delicate bodie, the places where they haue late, the clothes and thinges which they haue touched shall smell a weeke, a moneth, and moze after they be gon. But the Prophet Esaias telleth them, instead of their Pomanders, musks ciuets, balmes, sweet odours and perfumes, they shall haue stench and horrour in the nethermost hel. Let them take heed to it and amend their wicked liues.

And in the Sommer-time whilst floures be greene and fragrant, yee shall not haue any Gentlewoman almost, no nor yet any droye or puelle in the Cuntrey, but they will carpe in their hands, nosegayes and posies of floures to smell at, and which is moze, two or three Nosegayes sticked in their brests before, for what cause I cannot tel, except it be to allure their Paramours to catch at them, wherby I doubt not but they get many a flabbering kisse, and paradeuenture moze frendship besides, they know best, what I mean.

Spud. You wil be thought very straight laced to speak against these thinges, for I haue heard it said, that these sweet smells are bothe corroboratiue to the senses and confortatiue

of Abuses.

Sweet smelles, hurtfull.

to the spirits, and which doe viuiſſe and recre
ate aſwel the body as the minde.

Philo. They are ſo far from comfortiſg the
bzaines, or lightning the ſpirits of men, that
as myſtes and exhalations which euaporate
from theſe earthly bodies, and are drawen
vp by the attractive power of the Sun, Moon,
and ſtarres doe rather obnubilat and darken
the beames of the Sun, not ſuffering his ra-
diations to diſparcle abroad. So theſe (in a ma-
ner) palpable odors, fumes, vapours, ſmells
of theſe muſks, cyuets, pomanders, perfumes
balmes & ſuche like aſcending to the bzaine, doe
rather denigrate, darken and obſcure y^e ſpirit
and ſences, then either lighten them, or com-
fort them any manner of way. But howſoe-
uer it falleth out, ſure I am, they are enſignes
of pride, allurements to ſinne and prouocati-
ons to vice. After all this, when they haue
attired the ſelues in the miſt of their pride,
it is a world to conſider their coyneſſe in geſtu-
res, their minſednes in words and ſpeeches,
their gingerlynes in trippinge on toes like
yong goats, their demure nicitie and babiliſh-
nes and withall their halwtie ſtomackes and
more than Cyclopicall countenances: their fin-
gers are decked with gold, ſiluer, and precious
ſtones, their wiſtes with bracelets, and
armlets of gold, and other precious Jewels,
their hands are couered with their ſweet wa-

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Theſe eu-
rious ſmells
obnubilat
the ſpirits &
darken the
ſences.

Sweet ſmells
of muſks cy-
uet, and ſuch
like, do annoy
the ſpirits.

The vain ge-
ſtures & coy-
nes of women
in the mid-
deſt of their
pecok fethers.
Fingers clog-
ged with
rings.
Womens
trinckers.
Sweeted
gloues.

Silke Skarfes in Ailgna.

The Anatomie.

Loking glasse,
the deuills
spectacles.

Silk skarfes.

A question to
skarfe werers.

shed gloues imbroidered with gold, silver, and what not, & to such abhominatiō is it grown, as they must haue their looking glasses carped with the whersoever they go: And good reason, for els how cold they see the deuil in them? for no doubt, they are the deuills spectacles to allure vs to pride, & consequently to distructiō for euer: and aboue al things they must haue their silk skarfes cast about their faces & fluttering in the winde with great tasseles at euery end, either of gold, silver or silk. But I know wherfor, they wil say they weare these skarfes, namely, to keep them from Sun-burning. But I wold aske these pice lings one question, wher in if they cā resolue me, the I will say as they say, y scarfes are necessary, and not flags of pride. Can that thing which is mosse glorious & fair of it self, make any thing soule or illfaoured? the sun is a most glorious & fair creature, & therfor cānot make the Fowler, then they are of their own nature. Fro whence then is it, y the Sun burneth them & altereth their orient colour into wo, ser hue? The cause therof proceedeth from their own genuine corruptiō and natural imperfectiō, for no more is their foulness to be ascribed to the stelliferous beames of y glistering sun, then y stench of a dead carasse, may be said to come of y Sun, & not rather of it own corruptiō & filthines. They busie theselues in preserving the beautie of their bodyes, which lasteth but for a time, & in time

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Abuses. Veluet Visors to ride with.

is cause of his own corruptiō, & which in effect is nothing els then putrifactiō it self, & a dunghil couered with white & red, but for y^e beautie of y^e soule they care nothing at all. When they vse to ride abroad they haue inuisories or visors made of veluet, wherewith they couer all their faces, hauing holes made in the against their eyes, whereout they look. So that if a man that knew not their guise before, should chance to meet one of them hee would think hee met a monster or a deuil, for face hee can see none, but two brode holes against her eyes, with glasses in them. Thus they prophane y^e name of God & liue in al kinde of voluptuousnes, & pleasure worse the euer did the hethen.

Sp. What think you, are not the inuētors, & first finders out of these new toys & dyuelish deuices in great daunger, and partakers with them of the euill committed.

Philo. It cannot be, but the Inuentors of these new toys, are in great daunger before God, as they who shall render accōuts to god not only for the inuentiō of them, but also for the euil cōmitted by them. For whosoever, is autho^r of any euil must needs answer for the euil. And surely y^e autho^rs of these new fāgles, are not vnworthy to be canonized saints when the yēre of Iubilee cōmeth (I meane saints of sathan) for there is no deed so flagitious, no fact so dangerous, nor any thing so hainous, which with alacritie is not plausibly cōmitted for the

Visors, or inuisories of veluet, to ride abroad in.

Sues volutabris versantur.

The first finders, and inuentors of new fashions, are culpable of all the euil that cōmeth by them.

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A Caueat for Artificers. The Anatomie

maintenance of these Diuelish toys and deuices : And albeit that the Persons themselves who offend this way shal dye in their sinnes , their owne blood being powzed vppon their owne heads , yet the Authors of these new toys, wherthorow they offended,shal be guiltie of their deathes and surely answer for their destruction in the Day of the Lord.

A vaine excuse.

Spud. But say they, if I make them not, an other wil, & it is as good for me to make them, as an other, & it is my lyuing, wherfore I am discharged of blame , if I make them (being commaunded) with sweat of my face, and with trauaile and paine to get my lyuing?

We are bound to get our lyuing in well doing, not in euill doing.

Philo. We are commaunded indeed to get our lyuing with the sweate of our face , but how? Not in doing those things , which are euill of themselves, and also drawe and intice others to euill, but in things lawfull and good, & which induce to goodnesse. And to say, others will make them if I do not, no more excuseth them of offence, thā for a Murderer or Thief to say, if I had not robbed , or killed this man another wold , dischargeth him from the penaltie of the iudiciall lawe to be inflicted against him. Is it lawfull for vs to do euill, because others do it? Or doth the wickednes of an other, delyuer me from blame, if I commit the same offence? no, nothing lesse. Wherfore, let Taylers and Artificers beware , how they

A caueat to Artificers that inuent new fashions.

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[of Abuses.] Mans saluation to be regarded.

they eyther inuente or make these new deuyc-
res and Dyuellish fashions euery day : And
being requested to make them, if they percei-
ue them tende to vice, and allure to sinne, let
them refuse them in the name of God, more
tendering the saluation of many, than the pri-
uat commoditie of themselves alone : which
thing, if euery one wold do, he should deliuer
his own soule, & support an infinit number from
falling into the gulfhe of sinne, and so in short
tyme these new toys, fond deuycs and chila-
dish babelries, (new fashions I should say,)
wold soone vanish away, and come to naught:
which God graunt may once be seene.

Spud. Did the women of the former world
attire themselves in suche sorte, as these wo-
men do ?

Philo. The Women of the former age you
may be sure neuer appareled themselves like
one of these: But least you should thinke, that
Godly onelie lyued thus austerly, you shal
heare how litle the very hethē and barbarian
Women haue, and do at this present esteeme
of apparell, as Stuperius witnesseth, whose
words are these speking of the Egyptian wo-
men : Vestimenta sciunt nec noua pristinis
mutare, verum semper his in cultibus gaudent
perpetuo tempore congregi, quascunqae gen-
tes hunc per orbem visitent. Which may be
thus turned into English verse.

G. ij.

: The

86
Womē's habit, in other cūtries. The Anatomic

The Egiptian Matrones neuer vse
Their fashion of attyre to change,
But euer keep one forme to chuse

Although they visite Nations strange.

AND as all Writers doe affirme, all the
Women there, indifferētly go with their
haire hanging downe, with a broad hat
vpon their heads, and other attyre as playne
as the rest, so farre are these People from
Pride, and hunting after strange fashions as
our Women doe.

The Women of Affrica are witnessed
by the same Stuperius, and others, to be so
farre from affecting strange fashions, or cu-
riosity in a parel, that they cloth themselves in
a manner al ouer, ferinis pellibus, with beasts
skinner, fures, and such like. And this they
think so riche attire, as they vse it altogether,
when they celebrat their festiual solēne daies,
or when they go abroad to be sene.

The Brasilian Women esteeme so litle of
apparell also as they rather chose to go naked
(their secret partes onely being couered), then
they wold be thought to be proud, or desirouse
of such vanities.

The Cantabrian Women likewise with
many others do the same. In High Germany
the Women vse in effect one kind of apparell,
or habite, without any differēce at all, nothing
like other Nations delighting in new fangles:

yea

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of Abuses. Brutish Attire, not cōmendable.

yea the wiues there, are so far from pride, that they will not disdain to carie all their house hold stuffe and other trinkets about with them vppō their backs in tyme of extremitie. These Mayds & Virgins go very plain, with kerchers only on their heads, their haire hanging down behinde, in token of Virginitie.

Thus you see, every Patiō, how barbarous soeuer, are much inferiour to y^e people of Ailgna in pride & excesse of apparell: and yet these examples I alledge not to th'end I wold wish all others to vse y^e same, or y^e very like brutish kind of auster habite, but to shew how farre they be from Pride, & how much the other be wedded to y^e same. And as for the vertuous & godly christian women from the beginning of the world, they haue so litle cared for the vain gloze of apparell, & so litle (or rather nothing at al) were they acquainted therewith, as they hunted for nothing els so much as for the ornaments of the mind, as wisdom, continency, chastitie, & true godlynesse, thinking the same be wthie sufficient. They couēted it great shame to cloth their bodies with sumptuous apparel, & their minds to be naked, & boide of true vertue. So, if these womē wold seek after y^e be wthie of y^e mind, they wold not affect apparell so much, for if they be faire in body alredy, than need they not gorgeous apparel to make them fairer: & if they be deforme in body, it is not y^e apparell, that

C. iij.

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Pride of the heart, and of Ap.

The Anatomie,

that can make them fairer. And either their beuotie consisteth in them, or in their apparel: If in them, than not in the Apparell, & so it is meere foolery to were them. And if in apparel, than not in them, and so cannot the garments make them fayre, whome God, & nature hath made otherwise: wherfor, look in what shape, forme, or condition euery one is created by God, let him content himselfe with the same, without any alteratiō or chaunge, with praise to his Creator.

Spud. They hold (notwithstanding) that it is the pride of the heart, which God so much hateth, and detesteth.

Pride of the heart.

Pride of apparel equiuallēt with Pride of the heart.

Philo. It is verie true that **G O D** punisheth the pride of the heart with eternal damnation (if they repent not) for he will be serued, and obeyed either with the whole man, or els with none. Than if he punish the pride of the heart with everlasting damnatiō, he must needs (in iustice) punish the pride of Apparell with the like, being booth ioyned in one predicament of sinne, and the pride of apparell much moze hurting before the world, thā the other.

Also, it is manifest, that the pride of apparel, riseth first from the corruptiō of the heart, as the effects from the cause, the fruite from the roote of the tree: than if the pride of y heart, which, notwithstanding, it hurteth not outwardly, but is secret betwixt God, and himselfe

Abuses. Gods punishments for pride.

selfe, be damnable in it owne nature before God, than must it needs be, that the Pride of apparell, (which sheweth it selfe to the world, both offensive to God, and hurtfull to mā, and which also is the fruite of the pride of the heart, and throweth almost as many as behold it, at least, as many as followe it, into the deep dungion of hell) is much more pernicious and damnable than the other.

Spud. Hath the Lord plagued this sinne of pride, with any notable torture or punishment, ever from the beginning of the World unto this day, or hath he omitted the reuenge thereof as a thing of small force, or importance?

Philo. Most fearfull plagues, and dreadfull iudgements of God haue in all ages bene powred vpon them that offended herein, as all Histories both holy, and prophane do beare record. For proofe wherof, I will geue you a taste but of a few, wherby may appeare how wonderfully the Lord in all ages, tymes, kindreds & peoples hath punished those that throw pride (like wicked recusants, and backsliders from God) haue rebelled against his maiestie. The deuill, who before was an Angel in Heauē, arrogating to himselfe the imperial throane of the maiesty of God, was cast downe into the depth of Hell burning with fire and sulphur for ever.

Examples of
God his punishments executed vpon them that offended in Pride, in all ages.

Adam, desiring to be a God (for the serpent
G. v. could

Punishments for pride.

The Anatomic

could him he should be as God, knowing both good & euill) was for the sin of Pride throwne downe to the botto:ne of Hell, & not onely he, but all his posteritie to the end of the World. The hoast of Core, Dathan, and Abiram for their exceding pride, in stirring vp mutenie, rebelling against their lawfull Magistrate were swallowed vp quick into hell, the earth opening her mouth, & deuouring them, with all their complices whatsoeuer. The People of Babylon intēding to builde a tower, whose top should tutche the Skye, thinking that if God should drown y^e world againe with water, they would be sure inough on the toppe of their high turrets, yea they intending to sit with God himselfe (if need weare) weare all confounded, and a diuerse language put into euery mans mouth, that none knew what an other spake. And thus were they forced to leaue there building, and dispersed themselues abroad vppō the face of the earth, wherof sprang the first diuersitie of languages in the world. Wherefoze when we heare any language spoken we know not, it may be a memorandum to vs to put vs in minde of our Pride, which was the cause therof.

A memoran-
dum.

Goliah, the great Gyant, the huge Cyclops, and sworn enemy to the Children of Israell, for his pride against the Lord, was slaine by David, the faithfull Seruaunt of the Lord.

An-

of Abuses. Prowde Kinges punished.

Antiochus intending to ouerthrowe, and Antiochus
sacke Ierusalem, to spoile the Sanctuarie and
Temple of the Lord, and to kill the people of
God, was for his pride ouerturned in his cha-
ret ryding thetherward, his belly burst and fil-
thy wormes crawled out, mosse lothsomly, and
in fine, became so to stinke and swell, as nei-
ther his Seruants nor he himselfe could abide
his owne sauoure, and thus ended his lyfe in
great miserie, and wretchednesse.

Nabuchodonosor, was for his pride cast out Nabuchodo-
of his Kingdom and forced to eat grasse with nosor.
wild beasts in the wilderness. Daniel.

King Saule, for his pride and disobedience,
was deposed of his principallitie and Kingly K.
regimente, and in the end slewe him self on
mounte Gelboe most desperately.

Sodoma and Gomorra, were both destroyed
with fire & brimstone from heauen for their sin
of pride, & contempt of the Lord. All the world
in the daies of Noah was drowned with uni-
uersall deluge for pride & contumacy of heart.

King Hezekiah for his pride in shewing
to the Ambassadors of the king of Babylon, all
his treasure (for he sent Messengers vnto him
with gifte & lettres congratulatorye, for y^e recoue-
rie of his helth) lost all his iewels, treasures & ri-
ches, with his owne sones also, being transported
captiues into Babilon: &c. David, for his pride
in numbing y^e people contrary the wil of god
was.

2 Reg. Cap. 20

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1 Gods iudgements for Pride. The Anatomie

was greuously punished, and threescore and ten thousand of his People slaine with a greuous pestilence for the same.

2. Samuel. 1. c.

24. Vers. 15.

The proude
Pharisey.

King Pharaos for his pride against the Lord, (for he thought him selfe a God vpon the Earth, and therefore asked he Moyses in derision, who is the Lord) was drowned in the red Sea with all his host. The proude Pharisey iustifying himselfe, for his pride was reprobated of the Lord, and reiected.

K. Herode.

King Herode for attiring himselfe in sumptuous aray, & not ascribing glory to the Lord, was stricken dead, by an Angel, and wormes consumed his flesh immediatly. Al these, with infinit millions moe in al ages, haue perished through pride, and therefore let not this people think that they shall escape unpunished, who drinke vpon pride as it weare sweet wyne, fadde vpon it, as vpon delicious meats, and walowe in it, as a filthie swyne doth in the dirtie myre: Will the Lord punish his peculiere people, and elect vessels, and let them go free?

God his Plagues are prepared, if we repent not.

Wherefore I wold wyshe them to be warned, for it is a terrible thing to fall into y hands of God, who is a consuming fire, & a fearfull God. His bowe is bente, his arrowes of iudgements are drawen to the head, his fire is kyndled, his wrath is gone out, & ready to be powred vpon the contemners of his lawes. Tempt not the Lord any longer, prouoke not

his

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of Abuses. Our lyues, a flaunder to the gospel.

his wꝛath, exasperate not his iudgements to-
wards thee: for as mercy proceedeth frō him,
so doth iustice also: And be sure of it, he payeth
home at the last. For as in mercie he suffreth
no good deed to be unrewarded, so in his iust
iudgmente there is no wickednes, which he
leaueth unpunished. And yet notwithstanding
their wickednesse and pride is such, as stin-
keth befoze the face of God, and maketh the
Enemies to blaspheme and speake euill of the
wayes of the Lord: For say they, the men
of Ailgna are wicked, & licentious in all their
wayes, which easily appeareth by their appa-
rell, & new fangled fashions euery day inuen-
ted. The beastly Epicures, the Drunkards,
& Swilbowles vppon their ale benches, when
their heads are intoricat with new wine, wil
not stick to belch forth, and say, that the inha-
bitantes of Ailgna go brauely in Apparell,
chaunging fashions euerie daye, for no cause
so much as to delight the eyes of their harlots
withall, and to inamoure the mindes of their
fleshy paramours. Thus be this People a
laughing Stock to all the world for their pride,
a flaunder to the word of God & to their pro-
fession, scandalles to their brethren, a dishonor
and reproch to the Lord, and very caterpillers
to themselues, in wasting and consuming their
goods and treasures vppon vanyties & trifles.

Spud. Seeing that by diuine assistance, you
haue

Our new fan-
gles and toies,
are occasions,
why all na-
tions mocke,
and floute vs.

Our lyuing a
flaunder to
the truth.

Horrible whordome, in Ailgna. The Anatomie

haue now finished your tractation of the Apparell of Ailgna, shew me (I pray you) what other abuses be there vsed, for I am perswaded, that pride the Mother of all sinne, is not without her Daughters of sinne semblable to her selfe?

The horryble vice

of Whordome in Ailgna.

Philo.

Whordome
in Ailgna too
too rife.

THE horryble vice of Whordome also is ther too much frequented, to y great dishonoz of God, the prouoking of his iudgements against them, the staine and blemish of their profession, the euill example of all the world, and finally to their owne damnation for cuer, except they repente.

Vain and vn-
godly reasons
pretending
that whor-
dome is no
sinne.

Spud. I haue heard them reason, that mutuall coition betwixt man and woman, is not so offensive before God. For do not all Creatures (say they) as wel reptilia terræ, as volatilia Cœli, the creping things vpon the earth, as the flying Creatures in the aire, and all other Creatures in generall both small & great in gender together: hath not nature and kynd ordained them so? & geuen them members incited to that vse: & doth not y Lord (say they) (as it were w a stimule, or prick by his mandat, saing crescite & multiplicamini, & replete terrā, increase, multiplie, & fill the earth,) stirre the

vp

of Abuses. Libertynes, defend whordome.

up to the same: Otherwylse the World wold become barren, and sone fall to decay: wherefore they conclude, that whordome is a badge of loue, a cognizance of amitie, a tutch of lustie youth, a frendlie daliance, a redintegration of loue, and an ensigne of vertue, rather meritorious than danable: these with the like be þe exceptions which I haue hard them many times to obiect, in defence of their carnal pollutions.

Oh wicked
Libertynes.

Philo. Cursed be those mouths, that thus blaspheme the mightie God of Israell, and his sacred word, making the same clokes, to couer their sinne withall, worse are they than Libertynes who thinke all things lawfull, or Atheistes, who denie there is any God. The deuills themselues neuer sinned so horribly, nor erred so grossely, as these, (not Christians, but dogges) do, that make whordom a vertue, and meritorious: but because you shal see their deceptions displayed & their danable abuses, more plainly discovered, I will reduce you to þe first institutio of this Godly ordenance of matrimony. The Lord our God hauing created all things in Heauen, earth, or Hell whatsoever, created of euery sex, two, male & female of both kindes, and last of al other creatures, he made man after his own likenesse, & similitude, geuing him a womā, made of a ribbe of his own body, to be his companion, & comforter, & linking them together in the honorable state of

The first institution of
matrimonic.

Gen. 2. Mat. 19
Marc. Luc. 16.
1. Cor. 6.
Ephe. 5.

bene

96
Gods curse, for whordome. The Anatomic.

Marriage in-
 stituted for. 4
 causes.

1

2

3

All mutuell
 copulation,
 except ma-
 riage, is vn-
 lawfull. 4

venerable wedlocke, he blessed them both, say-
 ing, *crescite, multiplicamini, & replete terrā.*
 Increase, multiplie, & replenish y^e earth: wher-
 by it is moze than apparent, that the Lord,
 whose name is Iehouah, the mightie G D D
 of Israell, is the Autho^r of Godly matrimony,
 instituting it in the tyme of mans inconcency
 in Paradice, and that as mee seemeth fo^r foure
 causes. First, fo^r the auoydaunce of whordome:
 Secondly, fo^r the mutuall comfozte, & consola-
 tiō, that the one might haue of the other in all
 aduersities & calamities whatsoeuer: Thir d-
 ly, fo^r the p^rocreation, and Godly p^ropagation
 of Child^ren in the feare of the Lord, that both
 the world might be increased therby, and the
 Lord also in them glorified. And fourthlie, to
 be a figure o^r type of our spirituall wedlocke
 betwixt Ch^rist and his church both militant,
 and triumphante. This congression, and mu-
 tuall copulation of those that be thus ioyned
 together in the Godlye state of blessed matri-
 mony, is pure virginitie, and allowable befoze
 God and man, as an action wherto the Lord
 hath promised his blessing thow his mercy,
 not by our merite, *ex opere operato*, as some
 shame not to say. All other goinges together
 and coitions are damnable, pestiferous, and
 execrable. So, now you see, that wheras the
 Lord saith, increase, multiplie, & fill the earth,
 he alludeth to those that are cheyned together

in the Godly state of matrimonic and wedlock, and not otherwyle: For to those that go together after any other sorte, he hath denounced his curse and wrath for evermore, as his allauing word beareth record. And whereas they say that all creatures vpon the Earth do ingender together, I graunte it is true. But how? in suo genere, in their owne kinde. There is no creature creeping, on the earth, or flying in the aire, how irrationable soeuer that dooth degenerate as man dooth, but keepethe the same state and order wherein they were made at the first, and so if man did, he should not commit abhominable whoredom and filthie sinne as hee dooth. It is said of those that write de natura animalium, that (almost) all vnreasonable beasts and flying fowles after they haue once linked and vnited them selues together to any one of the same kinde, and after they haue once espoused them selues the one to the other, wil neuer after ioyne them selues w any other, til the one be dissolved fro the other by death. And thus they keepe the knot of matrimonic inuolable to the end. And if any one chaunce to recolte and go together with any other during y life of his first mate, at the rest of the same kind, assemble together, as it were in a councel or parliament, and either kil or greuously punish the adulterer or adulteresse whether ever it be, which lawe I would

Now all creatures do goe together in their kinde.

The fidelitie of vnreasonable creatures in marriage one towards an other.

98
The Heathen detest whoredome. The Anatomie

How much
the Heathen
haue deteste d
whordome.

Sundry pu-
nishments of
whordome a-
mongst the
Heathen.

Testimonies
out of the
woord of god
wherin whor-
dome is for-
bid,

would God were amongst Christians establi-
shed. By all which it may appeer how horri-
ble a sinne whordome is in nature, that the
very vnreasonable creatures doe abhorre it.
The Heathen people who know not God, so
much lothe this stinking sinne of whordome,
that some burne them quick, some hang them
on gibbets, some cut off their heads, some their
armes, legs and hands, some put out their
eyes, some burne them in the face, some cut
off their noses, some one parte of their bodye,
some another, and some with one kind of tor-
ture, and some with another: but none leaue them
unpunished: so that we are set to schoole
to learn our first rudiments (like yung Pou-
ces or Children scarce crept out of the shel,)
how to punish whordome, euen by the vnrea-
sonable creatures and by the heathen people
who are ignorant of the deuine goodnes.

God be merciful vnto vs.

Spud. I pray you rehearse some places out
of the woord of God, wherein this cursed vice
of whordome is forbidden, for my better in-
struction.

Philo. Our Saviour Christe in the eight of
Iohn speaking to the woman, whom the ma-
licious Iewes had apprehended in adulterie,
bad her go her way and sin no more. If it had
not been a molte greuous sin, he would ne-
uer haue bid her to sin therein no more.

of Abuses. Prooves against whordome.

In the list of Mathew he saith, who so lusteth after a woman in his hart, hath committed the fact already, and therefore is guiltie of death for the same. To the Pharises, asking him whether a man might not put away his wife for any occasion: Christe answered, for no cause, save for whordome onely, inferring that whordome is so hainous a sinne, as for the perpetration thereof it shalbe lawful for a man to sequester him self from his owne wife and the wife from her owne husband. The Apostle Paul sayth, know you not that your bodies are the members of Christe, shall I then take the members of Christe (saith he) and make them the members of an whore? God forbid, knowe ye not that he who coupleth him self with a harlot is become one body with her: flee fornication (saith he) therefore, for every sinne that a man committeth is without the body, but who committeth fornication sinneth against his owne body. And in another place: knowe you not, that your Bodies are the temples of the holy ghost, which dwelleth within you: And who so destroyeth the Temple of God, him shall God destroy.

In another place, he saith: be not deceived, for neither Whoremonger, Adulterer, Fornicator, incestuous person nor such like shall ever enter into the kingdome of heaven. Again, Coniugium honorabile est inter omnes.

100
The reward of chaste lyuers.

The Anatomie,

Marriage is honorable amongst all men, and the bed vndeiled, but whozcmongers and adulterers God shall iudge. In the Reuelation of Saint Iohn it is said, that they who were, not defiled with women, doe waite vpon the Lamb, whethersoeuer he goeth. The Apostle Paul willeth vs to be so far from fornication, that it be not once named amongst vs, as becommeth Saints, with infinit such places, which for breifnes I omit, referring you in the olde Testament to these and such like places, namely, the 20. of Exodus. 20. of Leuiticus. Deutronomie 22. Deutro. 27. 2. Reg. 11. Leuit. 18. Exodus. 22. Num 5. Eccle. 9. Pro. 23. Pro. 7. verse. 24.

Genesis 7. 8.

Spud. As you haue now proued by inuincible testimonies of holy Scripture, that whozdom is forbidden by the Lord: so I pray you shew mee the grauousnes thereof by some few were & rare examples of Gods iust iudgement executed vpon the same from the beginning.

Punishments
of whordom
in all Ages.

Genesis. 19.

Genesis. 24.

Philo. The whole world was destroyed wth water, not any liuing thing left vpon the erth, (saue in y^e Ark of Noath) for the sin of whozdom incest & brothelry v^sed in those daies. Sodoma and Gomorra two famous Cities were consumed with fire and brimstone from heauen for the like sin of whozdom adulterie and fornication. The citie of y^e Sichemits, man, woman and childe weare put to the edge of the sword,

of Abuses. Punishments for whordome.

sword, for the rauishing of Dina the daughter of Iacob. The Lord also tolde Abimelech, that if he did not let go vntouched Sara, Abraham his wife, bothe he and all his householde should dye the death, notwithstanding he did it ignorantly. The very same hapned to Isaac also. Judas vnderstanding that his daughter in law was impregnate and great with childe, and not knowing by whom, commended that she should be burned without any further delay. Was not Absalon, king Dauid his sonne plagued all his life for going into his Fathers Concubines? And did not Achitophel who gaue counceyl so to do hang himself? Was not Ruben the first borne sonne of Iacob, accursed for going vp to his Fathers bed, and lost he not his birth-right, his dignitie and primacie ouer his Bretheren for the same? Were there not aboue threescore and fve thousand men slain for the adulterie down with one Leuits wife? Was not king Dauid punished all ydaies of his life for his adultery down with Bersabe, Vrias his wife? Was not his sone Amion, for lying with Thamar, slain? Was not Salomon being peruerterd with heben women cast out of the fauour of GOD, notwithstanding, being other wise, the wisest Prince in all the world? Did not Achab at the perswasions of Iesabel, his cursed wife, falling to Idolatrie and worshipping of Idolles

Genesis. 20.

Ge. 26.

Ge. 18.

2. Reg. 16.

Ge. 29.

Iudi. 20.

2. Reg. 13.
12.

1. Reg. 11.

3. Reg. 21.

Examples for whormongers

The Anatomie,

Numc. 25.

Jud. 16.

Gen. 22.

and devils, suffer moste cruel punishment in this life all his dayes, besides what he suffereth now God onely knoweth. Were not the Israelite, and Madianitish woman both slain by that worthy man Phinees, who ran them both thro the priuy members with his Ja uelin o: sword? Was not Sampson brought to a miserable end, his eyes being bothe put out, and he made to be a laughing stock to all men, thro his too much fauouring of wanton women? Was not King Pharao wonderfully plagued for but intending evil in his hart towards Sara Abraham his wife? Did not the Lord slay (with a moste greuous mortalitie) foure & twentie thousand of y Israelites in one day, for whordome and adulterie with the women of the Moabites and Madianits?

By these and such like fearful Examples of the iustice of God powred vpon these whoz mongers & adultrers, we may learn to know the greuousnes of the same, and the punishment due to all whozemongers and fornicators either in this life, or in the World to come, or els in both: for if the Lord deferre the punishment of whordome in this life, hee reserueth it for the world to come, suffering the wicked to wallow in their sinne, and to fill vp the measure of iniquitie, that their damnation may be iust. And if the Lord list not sin unpunished, no, not in his most dear Saints, what

of Abuses. Euills that whordome bringes.

What he wil do in them who dayly crucifie him a new, let the world iudge?

Spud. Now am I fully perswaded by your inuincible reasons, that there is no sin greater before the face of God, then whordome, wherfore, God graūt that all his may auoid it.

Philo. You haue said true, for there is no sinne (almost) comparable vnto it, for besides that, it bringeth euerlasting damnation to all that liue therin to the end, without repentāce, it also bringeth these inconueniences, with many mo, videlicet, it dimmeth the sight, it impaireth the hearing, it infirmeth y^e sinewes, it weakneth the ioynts, it exhausteth the marrow, consumeth the moisture and supplemēt of the body, it riueth the face, appalleth the cōutenance, it dulleth y^e spirits, it hurteth the memorie, it weakneth y^e whole body, it bringeth it into a consūption, it bringeth vlcérations, scab, scurf, blain, botch, pocks & biles, it maketh hoare haires, & bald pates: it induceth olde age, & in fine, bringeth death before nature vrge it, malady enforce it, or age require it.

What euill whordome bringeth to mans body in this life.

Sp. Seeing y^e whordome bringeth such soure sauce with it, namely, death euerlasting after this life, and so many discōmodities besides in this life, I wonder that men dare cōmit the same so securely as they do now a dayes?

Philo. It is so little feared in Ailgna, that vntill euery one hath two or thre Bawrdes a pēce, they esteeme him no man,

104
Causes of Bastardie in Ailg. The Anatomie

The small
cure to auoid
whordome in
Ailgall

Whormon-
gers
Runagates

(for that, they call a mans deede) inso much as
euery scurvie boy of twelue, sixteen or twenty
yeres of age wil make no conscience of it, to
haue two or thre, peraduenture half a dosen
federall women with childe at once, and this
exploite being down, he shoves them a faire
pair of heeles, and away goeth he, Euro voloci-
us, as quick as a Bæ (as they say) into some
strange place where he is not knowen where,
how he liueth, let the wise iudge, for coelum
non animum mutant qui trans mare currunt,
though they chaunge their place of abode, yet
their naughtie dispositions they retaine stil.

Then hauing estraunged them selues thus
for a small space, they returne againe, not to
their pristine cursed life I dare say, but vnto
their cuntrey, and then no man may say, black
is their eye, but all is wel, & they as good chri-
stians as those that suffer them unpunished.

Spud. The state and condition of that Cun-
trey is most miserable if it be true you report,
it weare much better that euery one had his
lawful wife, and euery woman her lawfull
husband, as the Apostle commaundeth, then
thus to bedewined in the filthie sin of who-
dome.

Marriage, an
antidotarie a-
gainst Whor-
dome.

Philo. That is the only salue and soueraine
remedy, which the lord ordained against who-
dome, that those who haue not the gift of con-
tinencis might marry, and so keep their vessels
undefiled

of Abuses. Causes of many beggers in Ailg.

undefiled to the Lord. But notwithstanding, in Ailgna there is ouer great libertye permitted therein: for litle infants, in swadling clowts, are often married by their ambitious Parents and friends, when they know neither good nor euill, and this is the origene of much wickednesse, & directlie against the word of God, and examples of the primitive age. And besydes this, you shall haue euery sawcy boy, of x. xliij. ybi. or xx. yerres of age, to catch vp a woman & marie her, without any feare of God at all, or respect had, either to her religion, wisdom, integritie of lyfe, or any other vertue, or which is moze, without any respecte how they maye lyue together with sufficient maintenance for their callings and estat. No no, it maketh no matter for the se things, so he haue his pretie pussie to huggle withall, it forceth not, for that is the only thing he desireth. Than build they vp a cotage, though but of elder poals, in euery lane end, almost, wher they lyue as beggers all their life. This filleth the land with such store of poore people, that in short tyme (except some caution be prouided to preuent the same) it is like to growe to great pouertie and scarsnes, which G D D forbid.

Sp. I cannot see how this geare shold be holpe:

Ph. What if a restraint were made, y none (except vppon speciall and vrgente causes) should marie before they come to xx. or xxiiij. yerres,

Maring of
infants in
swadling
cloths.

Euery Boy
snatcheth vp
a Woman to
wyfe..

therefore
is good for
to be done
by act of
parliame

A restraint of
marriage.

106
Remedies to suppress whordome. The Anat.

yeeres, or at y least, befoze they be riig. or rbitg
yeeres old, would not this make fewer beg-
gers, than now there are?

Sp. But if this were establisshed, thā should
we haue moe Bastards, and of the two, I had
rather we had many legittimats, than many
illegittimates.

How whor-
dome may be
suppressed.

Philo. The occasion of begetting of manye
Bastards were some cut of, if the punishment
which either God his lawe doth allowe, or els
which good pollicy doth constitute, were ag-
gravated, and executed vppon the Offenders.

The punish-
ment for
whordome
ouer remisse.

For the punishment appointed for whordome
now is so light, that they esteeme not of it, thei
feare it not, they make but a iest of it. For
what great thing is it, to go y. or thre dayes
in a white sheete befoze the congregation, and
that somtymes not past an howze or two in a
day, hauing their vsmall garmets vnderneath,
as commonly they haue? This impunitie
(in respecte of condigne punishment, which
that vice requireth) doth rather animate and
imboldden them to the acte, than feare them
from it. In so much, as I haue heard some
miscreants impudently say, that he is but a
beast, that for such white lyuered punishment
would abstaine from suche gallant pastyme:
but certen it is, that they who thinke it suche
sweet meate here, shall find the salwe sowze
and

107
of Abuses. Due punishment for whordome. }

and stiptick enough in Hell.

Spud. What punishment would you haue inflicted vpon such as commit this horrible kinde of sinne ?

Philo. I would wish that the Man or Woman who are certenlye knowen without all scruple or doubt, to haue committed the horrible fact of whordome, adulterie, incest, or fornication, eyther should drinke a full draught of Moyse cuppe, that is, tast of present death, or els, if y^e be thought too seuer (for in euill, men will be more mercifull, than the Autho^r of mercie him selfe, but in goodnesse, fare well mercy,) than wold G D D they might be cauterized, and seared with a hote yron on the chæke, forehead, or some other parte of their bodye that might be seene, to the end the honest and chaste Christians might be discerned from the adulterous Children of Sathan : But (alas) this vice (with the rest) wanteth such due punishment, as G D D his Word doth commaunde to be executed thervpon.

The Magistrates wincke at it, or els as looking thoro^we their fingers, they see it, and will not see it.

And therfore, the Lorde is forced too take the sword into his owne hands, and to execute punishment him selfe, because the Magistrates will not.

What kind
of punishment
whordome
ought to
haue.

108
A late exāple for whordom, in Ailg. The Anat.

Foꝛ better pꝛoof wherof marke this strange & fearful iudgment of god shewed vpon two adulterous persōs there, euen ȳ last day in effect, ȳ remēbrāce wherof is yet green in their beds.

There was a man whose name was W. Ratsurb, being certainly knowen to be a notorious vserer (and yet pretending alway a singular zeale to religion, so that he wold seldom tymes go without a byble about him, but see the iudgements of God vpon them that will take his word in their mouthes, and yet lyue cleane contrarie, inaking the word of God a cloke to couer their sinne and naughtynesse withall) who vppon occasion of busines visiting Lewedirb a place appointed foꝛ the correctiō of such that be wicked lyuers, saw there a famous whoze, but a very proper Woman, whō (as is said) he knew not, but whether he did, oꝛ not, certē it is, that he pꝛocured her deliueꝛy from thence, bayled her, & hauing put away his owne wife befoꝛe, kept her in his chamber, vsing her at his pleasure. Whylest these two mēbers of ȳ deuil were playing the vile Sodomits together in his chamber, & hauing a litle pan of coles befoꝛe them wherin was a very litle fire, it pleased God Deuen in his wꝛath, to strike these two persons dead in a moment. The Woman falling ouer the pan of coles, was burned that all her bowels gushed out, the man was founde lying by, his
cloths

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of Abuses. Two adulterers burned in Ailg.

cloths in some partes being scorched and burned, & some partes of his body also. But which is most wonderfull, his arme was burned to the very boone, his shirte sleeue, and dublet, not once perished, nor tutchted with the fire. Wherby may be thought & not without great probabilitie of truth, that it was euē the fire of God his wꝛath from Heauen, and not any natural fire from the earth. And in this wonderfull, & fearfull maner weare these cupple founde: which God graunt may be a documēt to all y^e heare oꝛ read the same, to aboyde the like offence, and to all Magistrates, an Exemple to see the same punished with more seneritie, to the gloꝛie of God, and their owne discharge.

But so farre are some, from suffering condigne punishment foꝛ this horrible sinne, that they get good maintenance with practising the same. Foꝛ shall you not haue some, yea many thousands, that liue bꝛꝑꝓ nothing els, and yet go clothed Gentlewomenlike, both in their silks and otherwoyle, with their fingers clogged with rings, their wꝛists with bracelets, & Jewels, and their purses full of gold and silver? And here of they make no conscience, so their Husbāds know it not. Or if they do, some are such peasants, and such maycocks, that either they will not, oꝛ (which is truer) they dare not reꝑꝛoue them foꝛ it. But & if the Husbānd once reꝑꝛoue them foꝛ their misde-
meanour,

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Impunitie for whordome. The Anatomic

meanour, than they cōspire his death, by some meane or other. And all this commeth to passe, because the punishment therof is no extremer, as it ought to be. And some both Gentlemen and others (wherof some I know) are so nussed herein, that hauing put away their owne wyues, do keepe whores openly, without any great punishment for it, and hauing bene conuicted befoze the magistry, and there bene deposed vppon a booke to put away their whores, haue put them forth at one doze, and taken them in at the other.

And thus they dally in their othes with the Lord, and stoppe the course of the lawe, with rubrum argentum, wherof they haue store to bestowe vppō such wickednesse, but haue not a mite to giue towards any good purpose.

Wherefore, in the name of G D D, let all men that haue put away their honest wyues be forced to take them again, and abandon all whores, or els to taste of the law. And let all whores be cut of with the sword of right iudgement. For, as long as this immunitie and impunitie is permitted amongst vs, let vs neuer looke to please G D D, but rather prouoke his beuie iudgements against vs. And the reason is, for that there is no sinne in all the World, but these whores, and whores maisters will willingly attempt, and atcheiue, for the inioying of their whordome?

And

of Abuses.

Gluttony and drunkenes.

And Hell, destruction, and death everlasting is the guerdon therof, and yet men cannot be aware of it. The Lord remove it from all his Children, and present them blameles before his tribunall seate, without spotte, or wrinkle at that great day of the Lord.

Spud. What memorable thing els haue you sen there frequented: For seeing you haue begun, in parte, I pray you describe the whole.

Gluttonie and

drunkenesse in Ailg.

Philo.

I Haue scene that which grieueth mee to report. The People there are marueilously giuen to daintie fare, gluttonye, bellicher, & many also to drunkenesse, & gourmandice.

Sp. That is a manifest argumēt of good hospitality, which both is cōmended in y word of God, & which, I know you wil not reprehēde.

Ph. Godly hospitalitie is a thing in no wise worthy of reprehensio, but rather of great cōmendatio, for many haue receiued Angels into their houses, at vnawares, by vsing y same, as Abraham, Lot, Tobias, & many others. Yet if hospitality flow ouer into superfluitie & riotous excesse, it is not tolerable: for now adaies if y table be not couered frō the one end to y other as thicke as one dish can stād by another,

with

Daintie fare,
gluttony and
gourmandice
vsed in Ailg.

Godly hospitalitie to be
commended.

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Great excesse in delicate fare. The Anatomie.

Varietye of
dishes, and
meats, with
their curious
sauces.

Excesse of
meats.

The austeritie
and Godly
simplicity of
the former
World in
meats, and
drinkes.

Nice, tender
stomacks.

with delicat meats of sundry sorts, one cleane different from an other, and to euery dish a scuerall sauce appropiat to his kinde, it is thought there vnworthye y name of a dinner. Peca so many dishes shal you haue pesteruing the table at once, as the insaciabest Helluo, the deuouringest glutton, or the greediest cormorant that is, can scarce eat of euery one a litle. And these many shall you haue at the first course, as many at the second, and peraduenture, more at the third, besydes other sweet condiments, and delicat confectiōs, of spices, and I cannot tell what. And to these dainties, all kind of wyne are not wanting, you may be sure. Oh what rustie is this? what vanitie, excelle, ryot, and superfluitie is beare? Oh farewell former world: For I haue heard my father say, y in his dayes, one dish, or two of good whollome meate was thought sufficient, for a man of great worship to dyne withall, and if they had thre or four kinds, it was reputed a sumptuous feast. A good pece of beef was thought thā, good meat, and able for the best, but now, it is thought too grosse: for their tender stomacks are not able to digest such crude and harsh meats: For if they shold (their stomacks being so queasie as they be, and not able to concoct it) they should but euacuat the same againe, as other filthie excrements, their bodies receiuing no nourishment

ment therby, or els they should lye stincking
in their stomacks, as dirte in a filthie sinck or
pyuie. If this be so, I marueile how oure
fore-fathers lyued, who eat litle els, but cold
meats, grosse and hard of digesture? Yea, the
most of them feed vppon graine, cozne, roots,
pulse, herbes, wads, and such other baggage,
and yet liued longer then we, helthfuller then
we, were of better complexion then we, and
much stronger then we in euerie respect: wher
fore I cannot perswade my self otherwise,
but that our nicenes and curiousnes in dyet,
hath altered our nature, distempered our bo-
dies, and made vs more subiect to millions of
discrasies and diseases, then euer weare our
forefathers subiect vnto, and consequently
of shorter life then they.

The faraginic
or rough fare
of our fore-
fathers.

Our nice fare
hath altered
our bodies
and chaunged
our nature.

Spud. They wil aske you again, wherfore
god made such varietie of meats, but to be ea-
ten of men, what answere giue you to that?

Philo. The Lord our God ordained indeede,
the vse of meat and drinks for man to sustain
the fraile, caduke and brittle estate of his mor-
tall body withall for a time. But he gaue it
him not to delight and wallow therein continu-
ally, for as the olde Adage saith, Non viu-
dum vt edamus, sed edendum vt viuamus.

Medietie to
be obserued
in meats.

We must not liue to eat, but we must eat to
liue, we must not swill and singurgitate our
stomacks so full, as no more can be crammed

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low meats bring destructiō.

The Anatomie

When meats
and drinks
are Instru-
ments of de-
struction yⁿ-
to vs.

Ge. 24.

1 Reg. 2.

Daniel. 5.
Verie. 5.

in. The Lord willed that they should be ordinarie meanes to preserve the state of our bodies a time whilst we live, and sojourne in this vaste wilderness of the worlde, but not that they should be instruments of destruction to vs bothe of body and soule. And truely they are no lesse, when they are take immoderately without the feare of God. And doth not the impletion and sacketie of meates and drinks prouoke lust, as Hiero saith, Venter Mero estuans, spumat in libidinein, [the belly enflamed with wine, bursteth forth into lust. Doth not lust bring forth sinne, and sin bring forth death? The Children of Israel, giuing themselves to delicat fare & gluttony, fel to Idolatrie, sacriledg & apostasie, worshipping stocks stones and deuils in-sted of the liuing God. The sonnes of Heli the Priest, giuing themselves to daintie fare & belly-cheere, fell into such sin, as the Lord slew them all, & their father also, soz that he chastised them not for the same. The Children of blessed Iob in midst of all their banquetings & ryot, were slain by the lord, the whole house falling vpon them, and destroying them most pitifully. Balchazar, king of the Chaldeans, in midst of all his good cheer, saw a hand, wryting vpon the wall these words, mene techel uphar sin: signifying y^t his kingdōe should be taken from him, and so it was, and he slain the same night by the hand

hand of y^e lord. The rich glutton in the Gos-
pel, for his riotous feasting & proposterous li-
ving was cōdemned to y^e fire of hel. Our ffa-
ther Adam with all his of-spring (to the end
of y^e world) was cōdemned to hel-fire, for ta-
king one apple to satisfie his glotonous desire
withall. Gluttony was one of the chiefest ca-
mons, wherewith the devil assailed Chziste,
thinking therby to batter his kingdome & to
win the feld for euer, yet not withstanding,
y^e greuousnes herof, the same is thought to be
a cōtenāce, & a great credit to a mā in Ailg.
But true hospitality consisteth not in many
dishes nor in sundry sorts of meats (the sub-
stance wherof is chaunged almoste into acci-
dents thozow their curious cookries, & which
do help to rot y^e bodie & shorten their daies,
but rather in giuing liberally to the poe, and
indigent members of Iesus Chziste, helping
them to meat, drink, lodging, clothing & such
other necessaries wherof they stand in need.
But such is their hospitality y^e the poe haue y^e
least part of it: you shal haue 20. 40. 60, yea, a
C. li. spent in some one house in bāqueting &
festing, yet y^e poe shal haue litle or nothing, if
they haue any thing, it is but y^e refuge meat,
scraps & patrings, such as a dog would scarce
eat sōtimes, & wel if they can get y^e too: insied
wherof, not a few haue whipping thereto fed
thē, withall: it is couēted but a smal matter for

Luc. 16.

Mat. 4

Wherin hos-
pitalitie con-
sisteth.

The small
leet of the
poore.

Small hospitalitie in Ailgna.

The Anatomie

Locking vp
of Gates when
meat is stir-
ring.

Three demon-
strating Cankers

Who more
subject to in-
firmities then
they that fare
best

a man that can scarce dispend fortye pound
by the year, to bestow against one time, ten or
twentie pound therof in spices. And truly so
long & so greivously hath this excelsse of gluts-
tonie and daintie fare surffeted in Ailgna,
as I feare mee, it will spre out many of his
Maisters out of doores before it be long. But
as some be ouer largeous, so other some are
spare enough, for when any meat is stirring
then lock they vp their gates, that no man
may come in. An-other fortye haue so many
houses, that they visit them once in by. year,
many Chimnies, but little smoke, faire hou-
ses, but small hospitalitie. And to be plaine,
there are three cankers which in proesse of
time wil eat vp the whole common Welth,
if speedy reformatiō be not had, namely, dain-
tie Fare, gorgeous Buildings, and sumptu-
ous Apparel, which three Abuses, especially,
yet not without their cosin germanes do flo-
rish there. God remooue them thence for his
Christes sake.

Spud. I had thought that dainty fare & good
cheer had both nourished y body perfectly, and
also prolōged life, & dooth it not so think you?

Philo. Experience, as my former intimati-
ons you may gather, teacheth cleane contrary:
for who is sicklier thē they, that fare deliciou-
sly euery day? who is corrupter? who belibeth
more, who lotheth wurle, who is weaker,

and

and ſeabler then they: who hath moze filthie colour, ſlegme and putrifaction (repleat with groſſe humors) then they? and to be brieſ, who dyeth ſoner then they? Do we not ſee the poore man that eateth brown bread, where of ſome is made of Rye, barlie, peason, beans, oates and ſuch other groſſe graines) & drinketh ſmall drink, yea ſometimes water, ſeabeth vpon milk, butter and cheeſe. (I ſay) do we not ſee ſuch a one, helthfuller, ſtronger and longer living then the other, that fare daintily euery day? And how ſhould it be otherwiſe? for wil not the eating of diuers and ſundry kindes of meats of diuers operations and qualities (at one meale) engender diſtemperance in the body? And the body diſtempered, wil it not fall into ſundry diſeaſes? one meat is of hard diſgeſture, another of light, & whilſt the meate of hard diſgeſture is in concocting the other meat of light diſgeſture dooth putrefie and ſink, & this is the very mother of all diſeaſes: one is of this qualitie, another of y, one of this operatiō, another of that, one kind of meat is good for this thing, another is nau-ght for that. Then how can all theſe contrarieties & diſcripancies agree togiſther in one body at one & the ſame time? wil not one contrary impugne his contrary: one enemy reſiſt an other; Then what wiſeman is he that wil receiue all theſe enemies into the caſſe of his

eating of di-
uers meats
at one time
hurtful.

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The decay of daintie feeders. The Anatomie

The speedy
decay of those
that geue the
elues to
daintie fare.

body at one time : Doe we not se by experience
that they y giue theselues to dainty fare, and
sweet meats, are neuer in helth: doth not their
sight wax dim, their eares hard of hearing, their
teeth rot & fall out: doth not their breath stink,
their stomack belch forth filthy humors, and
the ir memory decay: doe not their spirits and
sences become heuie & dul by reason of exhalati
ons & impure vapors which rise vp in their
gingered breasts & spiced stomacks: & fuming
vp to y head they mortifie y vitall spirits & in
tellectiue powers: doth not y whole body be
come puffed & corpulent, yea sometimes decre
pit therewith & full of all filthy corruptiō. The
Lord keep his chosen from the tasting therof.
Sp. You spake of drunkenness, what say you of y?
Phi. I say, y it is a horrible vice & too much
used in Ail. Euery cūtre, citie, towne, vil
lage & other, hath abundance of alehouses, ta
uerns & Innes, which are so fraughted with
mault-wormes night & day, that you would
wunder to se them. You shal haue them there
sitting at y wine, and goodale all the day long,
yea all the night too, peraduenture a whole
week together, so long as any money is left,
swilling, gulling & carousing from one to an
other, til neuer a one can speak a redy word.
Then when is the spirit of the buttery they
are thus possessed, a world it is to consider
their gestures & dimenors, how they stut and
stammer, stagger & rale to & fro, like madmen,

The beastly
vice of drunk
ness requen
ted in Ailg

Some vomiting speewing & disgorging their filthie stomacks, other some (Honor sit auribus) pissing vnder the board as they sit, & which is most horrible, some fall to swearing, cursing & lāning, interlacing their speeches wth curious tearms of blasphemie to y^e great dishonour of God and offence of the godly eares present.

Sp. But they wil say y^e god ordained wines & strong drinks to cheer y^e hart, & to sustain the body therfore it is lawfull to vse the to y^e end.

Phi. Meats (moderately taken) corroborate y^e body, refresh y^e arteries, & reuiue the spirits, making them apter euery member to do his office as god hath appointed: but being immoderately takē (as cōmonly they be) they are instruments of damnatiō to y^e abusers of y^e same, & nourish not y^e body but corrupt it rather, & casteth it into a world of diseases: And a man once drunk with wine or strong drink, rather resembleth a brute beaste, then a christi- an man: for, do not his eyes begin to stare & to be red, fiery & blered, blubbering forth seas of teares: doth he not frothe & foam at the mouth like a boze: doth not his tung faulter & stammer in his mouth? doth not his hed seeme as heuie as a millstone, he not being able to bear it vp? Are not his wits & spirits as it were drow- ned? Is not his vnderstanding altogher de- cayed? do not his hands & all his body quiver & shake as it were with a quotidiana feuer? Besides these, it casteth him into adipsie or plu-

The spirite of the butte- ry, is drunk- nes, and ex- celsse.

The lothso- me qualities of those that be drunke.

The transfi- guration of those that be drunke.

Drunkards wurfle then Beasts. The Anatomie

The discom-
modities of
drunkennes.

Drunkards
wurfle then
Beasts.

resie nothing so soon, it infæbleth the sinewes, it weakneth y natural strength, it corrupteth the blood, it dissolueh y whole man at y lēgth, and finally maketh him forgetful of him self altogether, so that what he doth being drunk he remembzeth not being sober. The Drunkard in his drunkennes killeth his frænd, reuileth his loue, discloseth secrets and regardeth no man: he either expelleth all feare of god out of his minde, all loue of his frænds & kinsfolkes, all remembrance of honestie, ciuilitie & humanitie: so that I will not feare to call drunkerds beasts, and no men, and much wurfle then beasts, for beasts neuer excēd in such kind of exceſſe, or superfluitie, but alway modum adhibent appetitum, they measure their appetites by the rule of necessitie, which would God wee would doo.

Spud. Seeing it is so great an offence befoze God, I pray you shew me some testimonies of the holy Scripture against it, for whatsoeuer is euil, y word of God I doubt not reprobeth the same.

Philo. It seemeth you haue not read y holy scripture very much, for if you had, you should haue found it not only spoke against, but allothrowē down euen to hel, for pꝛoof whereof of infinit places, I wil recite a few. The Pꝛoꝛphet Esaias thundereth out against it, saying,

Esais. 5.

ve. qui consurgitis mane ad ebrietatē sectandā

¶

of Abuses. Testimonies against Drunkards.

Woe be to them that ryse earlie to follo^{we} Testimonies
drunkennesse, wallowing therein, from mo^rning to night, untill they be set on fire with
wyne & strong drinke. Therfore gapeth hell, & out
openeth her mouth wyde, that the glory, mul- of the word
titude, and welth of them that delight therin, of God.
may go downe into it, saith the Prophet.

The Prophet Hoseas saith, fornicatio, vinū, Hoseas. c. 4,
& mustum auferunt animum. Whoredome,
wyne & strong drinke infatuat y^e heart of mā.

The Prophet Ioel, biddeth all Drunkards Ioel. 1.
awake, saying, wepe and howle you winebib-
bers, for the wickednesse of destruction that
shall fall vppon you.

The Prophet Habacuck, soundeth a most Habacuck. 2.
dreadfull alarme, not only to all Drunkards,
but also to all that make them drunken say-
ing: woe be to him that geueth his Neighbour
drinke, till he be drunke, that thou mayst see
his priuities. Salomon saith, wyne maketh Prouerb. 23.

a Man to be scozfull, and strong drinke ma-
keth a Man vnquiet, who so taketh pleasure
in it, shall not be wise. In an other place, keep
not companie with wynebibbers, and riotous
Persons, for such as be Drunkards shall come
to beggerie. In the xxiij. of his Prouerbes he
saith. To whome is woe? To whome is so-
row? to whome is strife? to whome is mur-
muring? to whome are wounds without cause?
and to whome are red eyes? Euen to the that

Drunkennesse forbidden.

The Anatomic.

tarie longe at the wyne, to them that go, and
seek mirt wyne. And againe: Looke not thou
vppon the wyne when it is red, and when it
sheweth his colour in the cup: goeth downe
pleasantlie, for in the end, it will bite like a
serpent, and hurt like a Cockatrice, or Basili-
cock, which slay or kill men with the poison of
their sighte. Again, it is not for kings to drin-
ke wyne, nor for Princes to drinke strong
drinke. Our Sauour Christ in the gospell of
of S. Luke biddeth vs take heed that we be not
ouercome with surffeting and drunknes and
cares of this lyfe, least the day of the Lorde
come vppon vs vnawares.

Eph. 5. Paule to the Ephesians biddeth beware that
we be not drūk with wine, wherein is excesse,
but to be filled with y spirit. The same apostle
in an other place, saith, y neither whozemōger
adulterer, Drunkard, glutton, ryotous person,
nor such like, shal euer enter into y kingdome
of Heauen. By these few places out of many,
you may see the inozmitie of this vice, which
is so much euery where frequented.

Spud. Let me intreate you to shew me some
examples withall, wherby I may see, what
euill it hath done in all ages?

Gene. 19. Philo. Drunknes caused Lot to commit
most shamefull incest with his owne two
Daughters, who got them both with Child,
he

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of Abuses. Examples against Drunkenness.

be not perceuing it, neither when they lay
downe, nor when they rose vp. See how Examples a-
drunkenness affetteth a man, depriving him gainst drun-
of all sence, reason and vnderstanding. kennesse.

Drunkenness caused Noah to lye with his
priuities bare in his Tabernacle, in surbe
beastlie sorte, as his wicked Sonne Cham tes-
ted and scoffed at the same.

Thorough drunkenness, Holophernes, that
great and inuincible Monarche of the Assy-
rians, was ouercome by a Woman, hauing
his head cut from his shoulders with a fau-
chone. Thorough drunkenness, King Herode Luc. 16.

was brought to suche ydiocie, and folishe
dotage, that he caused the head of good Ihon
Baptist, to be cut of, to satisfie the request of a
dauncing strumpet. That riche Epulo of Luc. 16.

whom Luke maketh mention, was for his
drunkenness, and ryotous excesses condemned
to the fire of Hel for ever, with many more ex-
amples, which for shortnes I omit. Now see-
ing than that drunkenness is both offensive to
G D D, and bringeth such euil's in this lyfe
present, let vs in the name of G D D auoyde
it, as a most wicked thing, and pernicious
euill.

For euery Drunkard is so farre e-
stranged from himselfe, that as one in an ex-
tatic of mind, or rather in a playne Whzen-
sie, he maye not be said to be, sui animi com-
pos, or a man of sounde wit, but rather a
very
How farre
Drunkards
are estranged
from them-
selues.

124
Examples of thanksgueing. The Anatomic

very Bedlem, or muche worse, no Christian, but an Antichristian, no member of Christ Jesus, but an impe of Sathā, and a lymme of the Deuill. Wherefore, in the name of God, let vs auoyd al excesse, embrace temperancie, and sobrietie, & receiue so much meats and drinks as may satisfie nature, not the insatiate appetits of our fleshly desires. Knowing that except the Lord blesse our meats and drinks within our bodies, and giue them power & strength to nourish and feede the same, and our bodies their naturall powers, euery member to do his office, and dutie, our meates shall lye in our stomacks stincking, smelling, and rotting like filthie carion in a lothsom sinck. So farre ought we to be from abusing the good creatures of God, by ryot, drunknesse, or excesse, that we ought neuer to take morsell of bread, nor sopp of drinke, without humble thanks to y^e Lord for the same. For we neuer read, that our Saviour Christ euer eat, or dranke, but he gaue thanks (or as we call it, said grace) both before the receipt therof, and after. This needed he not to haue done in respect of himselfe, but for our erudition & learning, according to this saying, omnis Christi actio, nostra est instructio. Euery action of our Saviour Christe is our example and instructiō, to follow as nere as we are able. And thus much of drunkenesse, which god graūt may euery wher be auoided.

Spud.

What if God
blesse not our
meats.

Geuing of
thanks befor
meat, & after.

Spud. Shew mee I pray you y state of that Cuntrey a litle further: is it a welthie Coun- trey with in it selfe, or otherwyle poze and bare?

Philo. It is a most famous Yland, a fertile Cuntrey, & abounding with all maner of stozz both of riches, treasure, & all things els what soeuer, but as it is a welthie and riche Coun- trey, so are the inhabitants from the highest, to the lowest, from the priest, to the popolare sorte, even all in generall, wonderfully incly- ned to couetousnes, and ambitio, which thing, whilest they follow, they ca neuer be satisfied: for, crescit amor nummi, quantu ipsa pecunia crescit. The loue of morny, doth by so much the more increase, by how much more y monie it selfe doth increase: and y nature of a couetous man is such, that tam deest quod habet, quam quod non habet: as well that thing which he hath, as y which he hath not, is wanting vnto him. A couetouse man may wel be compared to Hell, which euer gapeth and yawneth for more, and is neuer content with inough. For right as Hell euer hunteth after more, so a co- uetous ma drowned in the quagmire, or plash of auarice and ambition, hauing his summam voluptatem reposed in momentaine riches, is neuer content with inough, but still thirsteth for more, much like to a ma sicke of the ague, who the more he drinketh, the more he thurs- teth,

Ailgra a fa-
mous Yland,

The nature
of a couetous
man.

The insacia-
ble desire of
a couetouse
man.

26
Moderate care allowable. The Anatomie

The purse of
a riche Man.

teth: the more he thirsteth, the more he drinketh: the more he drinketh, y^e more his disease increaseth: Therfore I hold it true, which is writ, bursa auari os est diaboli the pouch of a rich covetous Man, is the mouth of the devill, which euer is open to receiue, but alway shut to giue.

Spud. But they will easily wipe away this blot, namely in saying, are we not bound to provide for our selues, our wyues, our children & familie? Doth not the Apostie hold him for an infidell and a deneger of the faith, who prouydeth not for his Wyfe and family? Is it not good to lay vp something against a stormie day? wherfore, they wil rather deeme theselues good husbands, than covetous or ambitious persons.

How farre e-
uery Man is
bound to pro-
uide for his
Familie.

Philo. Euery Christen Ma is bound in conscience before God, to provide for their household & family, but yet so as his immoderate care surpasse not the bands, nor yet transcend the limits of true Godlynes. His chiefest trust & care is to rest onely in the Lord, who giueth liberally to every one y^e asketh of him in verity & truth, & reprocheth no mā, & withall he is to vse such ordinarie meanes, as God hath appointed, to y^e performaunce of y^e same. But so farre frō covetousnes & frō immoderate care wold y^e Lord haue vs, y^e we ought not this day to care for to morow, for (saith he) sufficient to y^e day, is the traual of the same. After all these things

Immoderate
care for riches
reproued.

things (with a distrustfull, & inordinat care) do
 the heathen seek, who know not God, saith our
 Saviour christ, but be you not like to thē. And
 yet I say, as we are not to distrust the prou-
 dence of God, or despaire for any thing, so are
 we not to presume, nor yet to tempt the Lord
 our God, but to vse such secundary and instru-
 mental meanes, as he hath commaunded and
 appointed to y^e end & purpose, to get our owne
 lyuing & maintenance withall. But this peo-
 ple leauing these Godly meanes, do all runne
 headlōg to couetousnes & ambition, attēpting
 all waies, & assaying al meanes possible to ex-
 aggerat & heap vp riches, y^e thick clay of dam-
 natiō to thēselues for euer. So (likewise) Land-
 lords make marchandise of their poore tenāts,
 racking their rents, raising their fines & incō-
 mes, & setting thē so straitely vppō y^e tēter ho-
 kes, as no man cā lyue on them. Besides y^e, as
 though this pillage & pollage, were not rapa-
 cious enough, they take in, and inclose com-
 mons, mores, heaths, and other common pa-
 stures, wher out the poore commonaltie were
 wont to haue all their forrage and feeding for
 their cattell, & (which is moze) cozne for them-
 selues to lyue vppon: all which are now in
 most places taken from them, by these gree-
 dye Buttocks, to the great impouerishing
 and vtter beggering of whole townes and
 parishes, whose tragicall cries and incessant
 clamours

Land-Lords
 racke their
 tenants.

Inclosing of
 commons
 from the
 Poore.

128
Inclosures vndoo the Poores. The Anatomic.

Inimie to
Christ his
members, is
iniury to
Christ.

Inclosures.

clamors haue long since, pearced the Skyes,
and presented them selues before the Maiesty
of God, saying: how long Lord, how long wilt
thou deferre, to reuenge this villanie of thy
poore Sainctts, and vnworthie members bp
pon the earth? Take heed therfore you riche
men, that poll and pill the poore, for the bloud
of as manye as miscarie any maner of way,
thorow your iniurious exactions, sinister op-
pressions, and indirect dealings shall be pow-
red vppon your heads at the great daye of the
Lord, Cursed is he (saith our Saviour Christ)
that offendeth one of these litle ones, it were
better that a millstone were haged about his
neck, & he cast into y middelt of the sea. Christ
so entierely loueth his poore members vppon
earth, that he imputeth the contumely which
is done to anie one of them, to be done to him-
selfe, and will reuenge it, as done to himselfe:
wherfor, G D D giue them grace to lay open
their inclosures againe, to let fall their rents,
fines, incommes and other impositions, wher-
by G D D is offended, their poore Brethren
beggered, & I feare mee, y whole realme will
be brought to bitter ruine & decay, if this mis-
chiefe be not met withall, and incoitred with
verie shortlie. For these inclosures be the cau-
ses, why rich men, eat bp poore men, as beasts
do eat grasse. Wherof I say are the Caterpil-
lers, and deuouring locustes that massacre the
poore

129
of Abuses.

Powling Lawiers, in Ailg.

poore, & eat vp y^e whole realme to y^e destruction
of the same: The Lord remooue them.

Upon the other side, the Lawiers they gee
rusling in their silks, veluets and chaines of
Gold, they build gorgeous howses, sumptu-
ous edefices, and stately turrets: they keep a
port like mightie potētates, they haue bands
and retinewes of men attendant vppon them
daylie, they purchase castels & towers, Lands
and Lordships, and what not? And all vppon
the polling and pilling of the poore commons.

Lawyers ru-
sing io poore
Mens riches.

They haue so good consciences, that all is
fish, that comes to the net, thei refuse nothing
that is offred, and what they do for it in pre-
ferring their poore clients cause, the Lorde
knoweth, and one day they shall finde it: If
you haue argent, or rather rubrum vnguen-
tum, I dare not say Gold, but red oyntment,
to grease them in the fist withall, than your
sute shall want no furtherance, but if this be
wanting, thā farewel client, he may go thoe
the goole for any good successe he is like to
haue of his matter: without this, sheriffes &
Officers wil returne writs with a tarde ve-
nit, or with a non est inuentus, finally to the
poore mā's profit. So long as any of this oint-
mēt is dropping, they wil beare him in hand,
his matter is good and iust, & all to keep him
in bre, till all be gon, and than will they tell
him his matter is naught: and if one aske the

Oyntment to
grease lawiers
in the fist
withall.

k.

why

Lawiers' excuses.

The Anatomie

The pretended
excuse of
Lawiers, when
their cliants
haue loost
their plees.

The slaughtie
practises of
lawiers.

The fraudu-
lent dealing
of marchant
Men.
Artificers.

Why they could not their cliets so in y^e begin-
ning: they will answere, I knew not so much
at the first, y^e fault is in himsele, he could me y^e
best, but not the world: he shewed mee not this
evidence & that evidence, this president, and y^e
president, turning at the fault vpon y^e suggester
wheras y^e whole fault indeed is in himsele,
as his own conscience can beare him witnesse:
In presence of their cliets, they will be so
earnest one with another, as one (that knew
not their slaughtes, wold thinke they would
go together by the eares) this is to drake on
their cliets withal (but immediatly after their
cliets being gon, they laugh in their sleeves,
to see how pretily they fetch in such sommes
of money, and y^e vnder the pretence of equitie,
and iustice. But though they can for a time (pre-
stigiatorum instar) like cunning deceiuers, cast
a mist before y^e blind world, yet the World who
seeth (suborned by none) y^e secrets of all harts
shall make them manifest to al the world, and
reward them according to their doings. The
marchant me by their marting, chaffering and
changing, by their counterfeit balances & vn-
true waights, and by their surprising of their
wares, heap vp infinit treasures. The Artifi-
cer & Occupiers, even all in generall, will not
sell their wares for no reasonable price, but
will sweare & teare pittifully, y^e such a thing
cost the so much, & such a thing so much, wher-

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of Abuses.

What maketh things decre.

as they swear as false, as the lyuing Lord is true: But one day let them be sure y^e the Lord (who saith, thou shalt not sweare at all, nor deceiue thy Brother in bargaining) will reuenge this villanie done to his Maiestie.

Great dearth
in plenty of
all things.

Into such a ruinous estat hath couetousnes now brought that Land, that in plenty of all things, there is great scarcitie and dearth of all thinges. So, that, that which might haue been bought heretofore within this twentie, or fourtie Yeers, for twentie shillings, is now worth twentie nobles, or xx. pound. That which thā was worth twentie pound, is now worth a. C. pound, and more: Wherby the rich Men haue so balauiced their chests with Gold and silver, as they craike againe. And, to such excelle is this couetousnes growne, as euery one y^e hath money will not stick to take his neighbors house, ouer his head, long before his yeers be expired: Wherthorow many a poore man, with his wyfe, childre, & whole familie, are forced to begge their bread all their dayes after. Another sorte who flow in welth, if a poore mā haue eyther house or Land, they will neuer rest untill they haue purchased it, giuing him not the thirde parte, of that it is worth. Besides all this, so desperately gl.

Taking of
howses ouer
mens heads.

The desperat
desire of Men
to get money

Greedy Couetousnes in Ailg. The Anatomie

owne Parents and Friends most unnaturally. Other some will not make any conscience, to sweare and forswear themselves for ever, to lye, dissemble and deceiue the dearest friends they haue in the world. Therefore the heathen Poet Virgill said very well: O sacra auri fames, quid non, mortalia pectora cogis: Oh cursed desire of gold, what mischief is it, but thou forrest Man to attempt it, for y^e loue of thee: This immoderat thirst of Gold & monie, bringeth an infinit nūber to shameful end: some, as homicides, for murdering & killing: some as latrones, for robbing & stealing: some for one thing, some for another: So that surely I think, maior est numerus Hominum, quos dira auaritiæ pestis absorpsit, quam quos gladius vel ensis perforauit: the number of those whom the pestilence of auarice hath swallowed vp, is greater, than the nūber of those whom the sword hath destroyed: the Lord allwaie the beat hereof with y^e oyle of his grace, if it be his good pleasure and wil.

Spud. If I might be so bold, I wold request you to shew me out of the word of god, where this so detestable a vice is reprobued?

Math. 6.
Testimonies
out of the
word of God
against couetousnes.

Philo. Our Saviour Christ Iesus, the Arch-doctor of all truth in his Euangely, the first of Mathew, saith: Be not carefull for to morow day, for the morow shall care for it selfe.

Again, be not carefull for Apparell, what you

of Abuses. Testimonies against Couetousnes

you shall put on, nor for meat what you shall eat, but seeke you the Kingdome of Heauen, & the righteousness therof, and all these things shall be giuen vnto you. He charged his Disciples to be so farre from couetousnes, as not to carry two coates with them in their iorneyes, nor yet any money in their purses. He tould his Disciples another time, stryuing which of them should be y^e greatestt, that he who wold be the greatestt, must condescend to be seruāt of all. When the people wold haue aduanced him to haue bene King, he refused it, and bid him self: He telleth vs, we cannot serue two Maisters, God & Mammon: he biddeth vs not to set our minds vppō couetousnes, inferring that wher our riches be, there will our harts be also. He saith, it is harder for a rich Man (that is, for a Man, whose trust is in riches) to enter into the Kingdome of God, than for a Camell to go thorow the eye of a needle. The Apostle biddeth vs if we haue meat & drinke and clothing, to be content, for they that will be rich (saith he) fall into diuerse temptations and snares of the Deuill, which drowne Men in perditio. David saith, Man disquieteth him selfe in vaine, heaping vp riches, & cannot tell who shall possesse them: Salom. cōpareth a couetous man, to him y^e murthereth & sheadeth innocent blood. Againe, Hell and destruction are neuer ful, so the eyes of Men can neuer be

Luc. 6.
Math. xx.]

1. Timo. vi.]

Psalm. 39.]

Prouerb. i.]

Proue. xxvii.]

Punishment of Vsurers.

The Anatomie

Mat. 5.
Luc. 6.

satisfied. The Apostle S. Paule, saith, neither Whoremongers, Adulterers, nor covetous persons, nor Extortioners shall ever enter into the Kingdom of Heaven. And saith further, y^e the love of monie is y^e root of al euil. Christ, biddeth vs be liberal, & lend to them that haue need, not looking for any restitution again, & neuer to turn our face away from any poore man, & then y^e face of the Lord shall not be turned away from vs. By these few places it is manifest how farre from al covetousnes y^e lord wold haue al cristians to be.

Spud. Be there any examples in scriptures to shew forth the punishments of the same, inflicted vpon the Offenders therein?

The punishment of covetousnes shewed by examples.

4. Reg. 5.

Num. 22.

Philo. The Scripture is full of such fearful examples, of the iust iudgements of God poured vpon them that haue offended herein. Either of 3 will recite three or four, for the satisfying of your Godly mind. Adam, was cast out of Paradise for coueting that fruit, which was inhibited him to eat. Giese, the Seruant of Elizeus y^e Prophet, was smitten with an incurable leprosie, for y^e he to satisfie his covetous desire, exacted gold, silver, & riche garments of Naama y^e k. of Siria his seruant. Balaam was reprobued of his asse, for his covetousnes in going to curse y^e Children of Israel, at the request of k. Balac, who promised him abundance of gold & silver so to do. Achab y^e k. for covetousnes to haue poore Naboth his vineyard slew him
and

and dyed after himselfe, with all his progeny,
a shameful death. The Sōnes of Samuel were
for their insatiable couetousnes, deteined frō Sa. viii.
euer inuoying their fathers kingdome. Judas
for couetousnes of money sould the Saviour of
the world, and betrayed him to the Jewes, but
after ward dyed a miserable death, his bellye
bursting & his bowels gushing out. Ananias &
Saphira his wife, for couetousnes, in cōrealing Act. v.
part of y^e price of ther lāds frō y^e apostles, were
both slain, & died a fearful death. Achā was sto-
ned to death by y^e lord his cōmandemēt for his
couetousnes in stealing gold, siluer, & Jewels,
at the sacking of Iericho, & al his goods were
burned presently. Thus you see how for coue-
tousnes of money, in all ages, Men haue made
shipwreck of their consciences, and in the end
by the iust iudgemēt of God haue dyed fearful
deaths whose iudgments I leaue to the Lord.

Spud. Dying that couetousnes, is so wicked
a sin, & so offensive both to God & Man, & per-
nicious to the soule, I marueile what moueth
Men to followe the same, as they doe?

Ph. Two things moue mē to affect money so
so much as they do: y^e one, for feare least they
shold fal into pouertie & beggery (oh ridiculous
infidelitie) y^e other, to be aduanced, & promoted
to high dignities & honors vpon earth. And ther
see, y^e world is such, y^e he who hath monie enough
shal be rabbiid & mastered at euery word, and

What make
men to affect
money.

136
Vaine titles of worship in Ailg. The Anatomic,

Euery Begger
almost is cal-
led Maister at
euery word.

the vaine title of woꝛshipfull, and right woꝛ-
shipfull, though notwithstanding he be a dun-
ghill Gentleman, oꝛ a Gentleman of the first
head, as they vse to terme them. And to such
outrage is it growne that now adayes euery
Butcher, Shoemaker, Tailor, Cobler, Hus-
band-man, and other, yea euery Linker, ped-
ler and Swinherd, euery Artificer and other,
gregarii ordinis, of the vilest soꝛte of Men that
be, must be called by y^e vaine name of Maisters
at euery word. But it is certen, that no wyle
Man, will intitule them, with any of these na-
mes, woꝛshipfull and maister (foꝛ they are na-
mes and titles of dignitie, proper to y^e Godly
wyle, foꝛ some speciall vertue inherent, either
els in respect of their birth, oꝛ calling due vnto
the,) but such Tituillers, flattering Paras-
its, and glosing Gnatocs, as flatter them, ex-
pecting some pleasure oꝛ benefit at their haꝛds,
which thing if they were not blowen vp with
the bellowes of pride, and puffed vp with the
wind of vaingloꝛi they might easily perceiue.
Foꝛ certen it is, they do but mocke and flatter
them with these titles, knowing that they de-
serue nothing lesse. Wherefoꝛe, like good Recu-
sants of that thing which is euill, they should
refuse those vainglorious Names, rememe-
bring the words of our sauour Christ, saying:
be not called Maister, in token there is but
one onely true Maister and Lord in Heauen:
which

Refusing of
vaine Titles.

of Abuses.

Vsurie in Ailgna.

which only true Maister & Lord: God graunt
all other may followe bothe in life and name,
vntil they cōe to perfect men in Iesus Christ.

Spud. The people being so set vpon coue-
tousnes, as I gather by your speeches they be,
is it possible that they wil lend money with-
out vsurie, or without some hostage, guage or
pawm: for vsurie followeth couetousnes, as
the shadowe dooth the bodie.

Great Vsurie

in Ailgna.

Philo.

It is as impossible for any to borrowe Vsurie.
money there (for the most part) without
vsurie & loane, or without some good hostage,
guage or pledge, as it is for a dead man to
speak with audible voice.

Spud. I haue heard say, that the positive,
and statute lawes there, do permit them to
take vsurye, limitting them how much to
take for euery pound.

The positive
Lawes.

Philo. Although the ciuile lawes (for the a-
uoiding of further inconueniencies) do permit
certain sommes of money, to be given ouer-
plus beyond or aboue the principall, for the
loane of money lent, yet are y^e vsurers no more
discharged

138
Lawes allowe no vsury.

The Anatomic,

The lawes of
Ailgna per-
mit no vsurie.

discharged from the gilt of vsurie befoze God
therby: then the adulterous Iewes were from
whordome, because Moyſes gaue them a per-
miſſiue law for euery man to put away their
wiues, that would, for euery light triſle. And
yet the lawes there giue no libertie to com-
mit vsurie, but ſeing how much it rageth,
leſt it ſhould exceed, rage further and ouer-
flowe the banks of all reaſon and godlynes.
As couetouſnes is a raging ſea and a bottō-
leſſe pit, and neuer ſatiſfied nor cōtented, they
haue limited them within certain māeres, and
banks (to bzidle the insatiable deſires of co-
uetous men) beyond the which, it is not law-
ful for any to go: but this permiſſiō of y^e lawes
argueth not, that it is lawfull to take vsury, no
more (I ſay) then y^e permiſſion of Moyſes ar-
gued that whordome & adulterie is lawfull &
good, because Moyſes permitted them to put a-
way their wiues, for y^e auoiding of greater e-
uil: for as chriſt ſaid to y^e Iewes frō y^e begining
it was not ſo, ſo ſay I to theſe vsurers frō the
begining it was not ſo, nor yet ought ſo to be.

Spud. If no intereſt were permitted, then
no man would lend, & then how ſhould y^e poore
be? wherfore the lawes y^e permit ſome ſmall
ouer-plus therein doe very wel.

Philo. Non faciendum eſt malum, vt inde ve-
niat bonum, we muſt not doe euil, that good
may come of it: yet the lawes in permitting
certain

of Abuses.

139
Usury vnlawful.

certain reasonable gain to be receiued for the
loane of money lent, lest otherwise the poore
should quaille (for without some commoditie
the rich would not lend) haue not done much
amisse, but if they had quite cut it of, and not
yelded at all to any such permission, they had
done better. But herein the intent of the lawe
is to be perpeved: which was to impale with
in the Forrest, or park of reasonable and con-
scionable gain, men who cared not how much
they could extorte out of poore-mens hands,
for the loane of their money lent, and not to
authorize any man to commit vsurie, as though
it were lawful because it is permitted.

Therefore, those that say that the lawes there
do allow of vsury, & licence men to commit it
freely, do slander y^e lawes, & are worthy of
reprehension: for though the lawes say, thou
shalt not take aboue y^e.s. in y^e pound, x. li. in
a hundred, and so so forth. Doth this proue
y^e it is lawful to take so much, or rather y^e thou
shalt not take more then y^e: if I say to a man,
thou shalt not giue him aboue one or two
blowes, doth this proue y^e I licence him to
giue him one or two blowes, or rather that he
shal not giue him any at al, or if he do, he shal
not exceed or passe y^e bands of resonable mesure:
so this law doth but mitigate y^e penalty: for
it saith y^e the party y^e taketh but x. li. for y^e vse
of an C. li. loseth but y^e x. li. not his principal.

The lawes
permit some
ouerplus, but
command it

Forbidding
to outrage in
mischeef, is
not permissi-
on to commit
mischeef.

Spud.

140
Vsurie vnlawful by Gods law.

The Anatomie

Spud. Then I perceine, if Vsurie be not lawful by the lawes of the Realm, then is it not lawful by the lawes of God.

Math. 5. 6.
Luc. 6.

Philo. You may be sure of that. For our Saviour Chyriste willeth vs to be so far from couetousnes and vsury, as he saith: giue to him that asketh thee, and from him that would borrow, turn not thy face away.

The word of
God against
vsurie.

, Againe, Lend of thy goods to them who are, not able to pay thee again, and thy reward, shalbe great in heauen. If we must lend

our goods then to them, who are not able to pay vs again, no not so much as the bare thing lent, where is the interest, the vsurie, the gaine and ouer-plus, which we fish for so much? Therfore our Saviour Chyriste saith, beatus est dare, potius quam accipere. It is more blessed to giue, then to receiue. In y 22.

Exodus. 20.

Deut. 24. 23.

Leuit. 25.

Nehe. 5.

Ezech. 22. 18.

of Exodus. Deut. 24. 23. Leuit. 25. Nehe. 5.

Eze. 22. 18. & many other places, we are forbidden to vse any kinde of vsury or interest,

or to receiue again any ouer-pluss, besides the principall, either in money, coine, wine, oyle

beasts, cattel, meat, drink, cloth, or any

thing els what soener. Dauid asketh a questi-

Psalme. 15.

on of the Lord saying, Lord who shall dwell

in thy Tabernacle, and who shall rest in thy

holy hill? wherto he giueth the solution him-

self saying: euen he that leadeth an incorrupt

life, & hath not giuen his money vnto vsurie,

no2 taken reward against the innocent, who
 so dooth these things shall neuer fall. In the
 15. of Deut. the Lord willeth vs not to crane
 again the thing we haue lent to our neighbor,
 for it is the Lords free year. If it be not lawfull
 (then) to aske again y^e which is lent, (for it is
 not the law of good conscience for thee to exact
 it, if thou be abler to beare it, then the other
 to pay it) much lesse is it lawfull to demaund
 any vsury or ouer-plus. And for this cause
 the Lord saith, let there be no begger amongst
 you, no2 poore person amongst the Tribes of
 Israel. Thus you see the word of God abandō
 neth vsurie euen to hel, and all w2riters bothe
 diuine and prophane, yea the very heathen
 people, moued onely by the instinct of nature
 and rules of reason, haue alwaies abhord it.
 Therfore Cato, being demanded what vsu-
 rie was, asked againe, what it was to kill a
 man: making vsurie equivalent with mur-
 ther: And good reason, for he that killeth a
 a man, riddeth him out of his paines at once,
 but he that taketh vsury is longin butchering
 his pacient, suffering him by little & little to
 languish, and sucking out his hart blood, ne-
 uer leaueth him so long as he seeleth any vi-
 tall blood, (that is lurre and gaine) comming
 forth of him. The Usurer killeth not one,
 but many, bothe Husband, Wife, Children,
 seruants, famelie and all, not sparing any.

When it is
 not lawfull
 to aske again
 our goods
 lent.

Hethen men
 against vsury
 and interest.

vsury equall
 with murder.

And

142
Imprisoning for debt cruell. The Anatomie

Sure comen-
ced against
him that is
not able to
pay aswel the
Vsurie as the
Principall.

To prison
with him
that cannot
pay the vsury.

No mercy in
imprisoning
of poor-men
for vsury.

And if the poore man haue not wherewith to
pay, aswel the interest, as the principall,
when soeuer this greedy cozmozant doth de-
maund it, then sure shalbe comenced against
him, out go butter-flies and wits, as thick
as haile, so the poore man is apprehended, and
brought coram nobis, and being once conuen-
ted, iudgement condemnatorie and diffini-
tue sentence proceedeth against him, compell-
ing him to pay, aswel the vsury and y^e loane
of the money, as the money lent. But if he
haue not to satisfie aswel the one as th'other,
then to Bocardo goeth he as round as a ball,
where he shalbe sure to lye vntil he rotte one
peece from an other, without satisfaction bee
made. Oh cursed Caitiue, no man but a de-
uil, no Christian but a cruel Tartarian, and
mercilesse Turck: darest thou look vp toward
heauen, or canst thou hope to be saued by the
death of Chryste, that sufferest thine owne
flesh and blood, thine owne brethren & sisters
in the Lord, and which is more, the flesh and
blood of Christ Iesus, vessels of saluation, co-
heirs with him of his supertall kingdom, a-
doptive sonnes of his grace, & finally, saints
in heauen, to lye and rot in prison for want
of payment of a little drasse, which at the day
of dome, shall beare witnesse against thee,
gnaw thy flesh like a canker, and condemn
thee for ever: The very stones of the prison
walles

Walles shall rise up against thee, and re-
demne thee for thy crueltie, Is this loue? Is
this charitie? is this to doe to others as thou
wouldest wish others to doe to thee? or rather
as thou wouldest wish the Lord to doe vnto
thee? Art thou a good member of the bodie,
which not onely cuttest of thy selfe from the
vine, as a rotten bzaunch and void lop, but
also hevest off other members from the same
true vine, Christe Iesus? No, no, thou art
a member of the Deuill, a limme of Sathan,
and a Childe of perdition.

No crueltie
to be shewed,
but mercy
and compa-
sion ought to
be extended.

We ought not to handle our bzetheren in
such sorte, for any worldly matter whatsoe-
uer. We ought to shew mercie and not cru-
eltye to our bzetheren, to remit trespasses and
offences, rather then to exact punishment, re-
serring all reuenge to him, who saith:
Mihi vindictam, et ego retribuam. Venge-
ance is mine, and I wil rewarde (saith the
LORD.)

Beleue mee, it graueth mee to heare (walk-
ing in the streets) the pitiful cryes, and mise-
rable complaints of poore prisoners in durace
for debt, and like so to continue all their life,
destitute of libertie, meat, drinke, (though of
the meanest sorte) and clothing to their
backs, lying in filthie strawe, and lothsome
dung, worse then anie Dogge, voide of all
charitable consolation, and brotherly comfort

The petiefull
crying of
Prisoners in
prison for
debt.

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[The tyranny of Vsurers. The Anatomie]

in this World, wishing and thyſting after death, to ſet them at libertie, and loſe them from their ſhackles, giues and yron bands:

A tygerlicke
tyrannicall
ſaying.

Notwithſtanding, ſome mercieſſe tygers are growen to ſuch barbarous crueltie, that they bluſh not to ſay, truſt, be ſhalt rather paye mee the whole, or els I ye thee till his heels rot fro his buttocks, and beſore I will releaſe him, I will make dice of his bones. But take heed thou Deuill (for I dare not call thee a Man) leſt the Lord ſay to thee, as he ſaid to that wicked Seruant (who hauing great ſommes ſoꝝ giuen him, wold not ſorgiue his Brother his ſmall debte, but catching him by the throte, ſaid: pay that thou oweſt) bind him hands and feet, and caſt him into utter Darknes, wher ſhall be weeping, and gnaſhing of teeth.

Math. xviii.
Marc. xi.

An Vſurer
worſe than a
Thief.

An Vſurer is worſe than a Thief, for the one ſtealeth, but for need, the other for couiſouſnes and exteſſe: the one ſtealeth, but in the night commonly, the other daylie and hourly, night and daye at all times indifferently.

An Vſurer
worſer than a
Iew.

An Vſurer is worſe than a Jew, for they to this daye, will not take anye vſurie of their Brethren, according to the lawe of G D D.

An Vſurer
worſer than
Iudas.

They are worſe than Iudas, for he betrayed Chriſt, but once, made reſtitution, and repented for it (though his repentance ſprang not of faith, but of deſpaire) but theſe Vſurers betray Chriſt in his members daylie and hourly without

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of Abuses.

Vsurers worse then the Deuil.

without any remorse or restitution at all.

They are worse then hel it self, for it punisheth but only the wicked and reprobate, but the Usurer maketh no difference of any, but punisheth all alike.

vsurers worse
then hel.

They are crueller then death, for it destroyeth but the body, and goeth no further, but the vsurer destroyeth both body and soule for euer. And to be brief, the

An Vsurer
worse then
Death.

Usurer is worse then the Deuil himself, for the Deuill plagueth but onely those that are in his hands, or els those whome God permitteth him, the Usurer plagueth not onely those that are within his iurisdiction already, but euen all other without permission of any.

An vsurer
worse then the
Deuil.

Wherefore saith Ambrose, if any man commit vsurie, it is extortion, rauen & pillage, and he ought to dye. Alphonfus called vsury nothing els then a life of death. Lycurgus banished all kind of vsury out of his lands. Cato did the same. Agessilaus, Generall of the Lacedemonians, burned the Usurers booke in the open market places.

The sayings
of Godly Fa-
thers and
Writers a-
gainst vsury.

Claudius Vaspasianus, and after him Alexander Seuerus, made sharpe lawes against vsury, and vtterly extirped the same. Aristotle, Plato, Pythagoras, and generally, all writers bothe holy and prophane, haue sharply inueighed against this deuouring canker of vsury, & yet cannot we, that faine would be called christians auoid it. And if it be true, that I heare

Vsurers puni-
shed with sun-
dry tortures.

L.

say,

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Scriueners Instrumēt of vsurie. The Anatomie

Scriuiners the
Diuels agents
to set forward
Vserie.

say, there be no men so great doers in this noble facultie and famous science, as the Scriueners be: For it is sayd (and I feare mee too true) that there are some, to whome is committed a hundred or two of poundes, of some more, of some lesse, they puttinge in good sureties to the owners for the repayment of the same againe, with certaine allowance for the loane thereof, then come there pooze men to them, desiring them to lende them suche a som of money, and they wil recompence them at their owne desires, who making refusall at the firste, as though they had it not (to acuate the minds of the pooze petitioners withall) at last they lend them how much they desire, receiuing of the pooze men what interest & assurance they lust themselves, and binding them, their lands, Goodes, and all, with forfeiture thereof, if they fayle of payment: where note by the way, the Scriuener is the Instrument wherby the Diuell worketh the frame of this wicked worke of vsurie, hee beeing rewarded with a good fleece for his labour: For, firste he hath a certaine allowance of the Archdiuel who owes the money, for helping him to such vent for his coyne: Secondly, he hath a greate deale more vsurie to himselfe, of him who borroweth the money, than he alloweth y owner of the mony: And thirdly, he hath not the least part for making the wrytings betwene them.

And

The Scriu-
ners fleece, or
pittraunce for
his paynes.

of Abuses. The vse of the Sabaoth in Ailg.

And thus the poore man is so implicate and
wzapped in on euerie side, as it is impossible
for him euer to get out of the bziers, without
losse of all that euer hee hath to the very skin.
Thus the riche are enriched, the poore begge-
red, and Christ Jesus dishonored euerie way,
God be mercifull vnto vs. De his haftenus.

Spud. Hauing (by the grace of Christe) by
therto spoken of sundrie Abuses of that coun-
trie, let vs proceed a little further, howe doe
they sanctifie and keepe the Sabbaoth day? In
godly Christian exercises, or els in prophane
pastimes and pleasures?

The Maner of san-

cifying the Sabaoth in Ailgna.

Philo.

THE Sabaoth day, of some is well sanc-
tified, namely in hearing the Word of
G O D read, preached and interpre-
ted, in priuat and publique Prayers, in sin-
ging of Godly Psalmes, in celebrating the sa-
craments, & in collecting for y poore & indigent,

L. y.

wh. ch

The prophanatio of the Saboth The Anatomie

Prophane ex-
ercises vpon
the Sabaoth
day.

which are the true bles and ends wherto the Sabaoth was ordained. But other some spend the Sabaoth day (for the most part) in frequenting of bawdie Stage-playes and enterludes, in maintaining Lords of mis-rule (for so they call a certaine kinde of play which they vse) May-games, Church-ales, feasts and wake-esses: in pyping, dauncing, dicing, carding, bowling, tennisse playing: in Beare-bayting, cock-fighting, hawking, hunting, and such like. In keeping of Faires, and markets on the sabaoth. In keeping Courts and Leets: In foot-ball playing, and such other deuillish pastimes: reading of laciuous and wanton booke, and an infinit number of such like practises and prophane exercises vused vpon that day, wherby the Lord God is dishonoured, his Sabaoth violated, his word neglected, his sacraments contemned and his People meruelously corrupted, and caried away from true vertue and godlynes. Lord remooue these exercises from thy Sabaoth.

Spud. You wil be deemed too too Stoicali, if you should restrain men from these exercises vpon the Sabaoth, for they suppose, that, that day was ordained and consecrate to that end and purpose, only to vse what kinde of exercises they think good theselues, & was it not so? Phi. After that the Lord our God had created the world, and all things therein contained, in
fir

six dayes, in the seventh day he rested from
 all his woꝝks, (that is from creating them,
 not from gouerning them) and therefore hee
 commaunded y^e the seventh day should be kept
 holy in all ages to the end of the woꝝld: then
 after that in effect 2000. yeaꝛes, he iterated
 this Commandement, when he gaue the law
 in mount Horeb to Moyfes, & in him to all
 the Childꝛen of Israel, saying, remember (foꝛ-
 get it not) that thou keep holy the seventh day
 &c. If we must keep it holy, then must we not
 spend it in such vaine exercises, as please our
 selues, but in such godly exercises as he in his
 holy woꝝd hath commaunded. And (in my
 iudgement) the Lord our God ordained the
 seventh day to be kept holy, foꝛ foure causes
 especially. First to put vs in minde of his
 wonderful woꝝkmanship, & creation of the
 woꝝld and creatures besides. Secondly, y^e his
 woꝝd (the Church assebling together) might
 be pꝛeached, interpreted & expounded, his sa-
 craments ministꝛed sincerely accoꝝding to the
 pꝛescript of his woꝝd, & that suffrages & pꝛai-
 ers bothe pꝛiuat & publique might be offered
 to his excellent Maiestie. Thirdly, foꝛ that e-
 uery christiaⁿ man might repose himself from
 coꝝpoꝝall labour, to the end they might y^e bet-
 ter sustain the trauailes of the weeke to ensue,
 and also to y^e end, y^e all beasts & cattel, which
 the Lord hath made foꝛ mans vse, as helps &

When the
 Sabaoth was
 ordained.

Wherefore the
 Sabaoth was
 instituted.

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Violaters of the Sab. punished. The Anatomie.

adiuments vnto him in his daylie affaires & businesse, might rest and refresh them selues, the better to go thorow in their traueiles afterward. For, as the hethen Man knew very wel, sine alterna requie, non est durabile quicquam. Without some rest or repose, there is not any thing durable, or able to continue long. Fourthly, to shew it might be a typical figure, or signification to point (as it were) with the finger, and to cypher forth and shadowe vnto vs that blessed rest & thyse happie ioye which the faithfull shall possesse after the day of iudgement in the Kingdome of Heauen. Wherefore, seeing the Sabaoth was instituted for these causes, it is manifest, that it was not appointed for the maintenance of wicked and vngodly pastymes and vaine pleasures of the flesh, which God abhorreth, and all good men from their hartes do loth and deteste.

Punishment
for violating
the sabaoth.

The Man of whome we read in the law, for gathering of a few small stickes vpon the Sabaoth, was stoned to death, by the commaundement of God from the Theatour of Heauen.

Violaters of
the sabaoth.

Than if he were stoned for gathering a few stickes vpon the Sabaoth day, which in some cases might be, for necessities sake, and did it, but once, what shall they be, who all the Sabaoth dayes of their lyfe giue them selues to nothing els, but to wallow in all kind of wickednesse and sinne, to the great contempt both
of

of Abuses. Strict obseruatiō of the Saboth.

of y^e Lord, and his Sabaoth: And though they haue played the lazie lurdens al the weeke befoze, yet that day of set purpose, they wil toile and labour, in contempt of the Lord and his Sabaoth. But let them be iure, as he that gathered sticke vpon the Sabaoth, was stoned for his contempt of the same, so shall they be stoned, yea grinded to pæces for their contēpt of the Lord in his Sabaoth.

The Iewes, are verye strict in keeping their Sabaoths, in so muche, as they will not dresse ther meats and drinks vppon the same day, but set it on the tables y^e day befoze. They go not aboue y. miles vpoⁿ y^e sabaoth day, they suffer not the body of any Malefactor to hang vppon the gallowes vppon the Sabaoth day, with legions of such like supersticiōs. Wherein, as I do acknowledge they are but too scrupulous, and ouershot the marke, so we are therein plaine contemptuous, and negligent, shooting short of the marke altogether. Yet I am not so strait laced, that I would haue no kinde of worke done vppon that daye, if present necessitie of the thing require it (for

The Iewes
very precise
in keeping
sabaoth.

No work to
be done vpon
the sabaoth,
except neces-
site inforce it.

Christe hath taught vs, the Sabaoth was made for Man, not Man for the Sabaoth) but not for euery light trifle which may as well be done other dayes as vpon that day. And although y^e day it self in respect of y^e very nature and originall therof be no better thā another

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The true vse of the Sabaoth.

The Anatomie

Wherin the
true vse of the
Sabaoth con-
sisteth,

day, for there is no difference of dayes except we become temporizers, all being alike good: yet because the Lord our God hath commaunded it to be sanctified & kept holy to him self, let vs (like obedient & obsequious Childzen) submit our selues to so louing a Father, for els we spit against heauen, we strine against the stream, and we contemn him in his ordinances. But (perchance) you wil aske me, whither the true vse of the Sabaoth consist in outward abstaining from bodily labour and trauaile: I answere no: the true vse of the Sabaoth (for Christians are not bound onely to the Ceremonie of the day) consisteth as I haue said, in hearing the word of God truly preached, therby to learn and to do his wil, in receiuing the sacraments (as seales of his grace towards vs) rightly administred, in vsing publique and priuate prayer, in thanksgiuing to God for all his benefits, in singing of godly Psalmes and other spirituall exercises and meditations, in collecting for the poore, in doing of good works: and breely in the true obedience of the inward man. And yet notwithstanding, we must abstain from the one, to attend vpon the other: that is, we must refrain all bodily labours, to the end that we may the better be resiant at these spirituall exercises vpon the Sabaoth day.

This

This is the true vse and end of the Lord his Saboth, who graūt that we may rest in him for euer.

Spud. Having shewed the true vse of the Saboth, let vs go forward to speke of those Abuses particularlye, wherby the Saboth of the Lord is prophaned. And first to begin with stage playes and enterluds: What is your opinion of them? Are they not good examples to youth to fray them from sinne?

Of Stage-playes and

Enterluds, with their wickednes.

Philo.

ALL Stage-playes, Enterluds and Comedies, are either of diuine, or prophane matter: If they be of diuine matter, than are they most intollerable, or rather Sacrilegious, for that the blessed word of **G D D**, is to be handled, reuerently, grauely, and sagely, with veneration to the glorious Maiestie of God, which shineth therein, and not scoffingly, floutingly, & iymblingly, as it is vpon stages in Playes & Enterluds, without any reuerence, worship, or veneration to y^e same: the word of our Saluation, the price of Christ his blood, & the merits of his passion, were not giuen, to

L. b.

be

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The deriding
of the word
of God in sta-
ge playes.

Reuerence
to the maie-
stie of God
due.

A warming
to Players.

be derided, and iested at as they be in these
filthie playes and enterluds on stages & scas-
folds, or to be mixt and interlaced with baw-
dry, wanton shewes & vncomeley gestures, as
is vsed (euery Man knoweth) in these playes
and enterludes. In the first of Ihon we are
taught, that the word is **G O D**, and God is
the word. Wherefore, who so euer abuseth this
word of our God on stages in playes and en-
terluds, abuseth the Maiesty of **G O D** in the
same, maketh a mocking stock of him, & pur-
chaseth to himselfe, eternal dānation. And no
marueil, for the sacred word of **G O D**, and
God himselfe, is neuer to be thought of, or
once named, but with great feare, reuerence
and obedience to the same. All the holy com-
panie of Heauen, Angels, Archangels, Cheru-
bins, Seraphins, and all other powers what-
soeuer, yea the Deuills themselues (as Iames
saith) doe tremble & quake, at the naming of
God, and at the presence of his wrath, and doe
these Mockers and flouters of his Maiesty,
these dissembling Hipocrites, and flattering
Gnatocs, think to escape unpunished: beware
therfore you masking Players, you painted
sepulchres, you double dealing ambodexters,
be warned betymes, and lik good computistes
cast your accompts before what wil be the re-
ward therof in the end, least God destroy you
in his wrath: abuse God no moze, corrupt his
people

people no longer with your dregges, and intermingle not his blessed word with such prophane vanities. For, at no hand, it is not lawfull, to mixt scurrilitie with diuinitie, nor diuinitie with scurrilitie.

Not lawfull
to intermixe
diuynitie,
with scurrili-
tie

Theopompus, mingled Moyfes law with his writings, and therfore the Lord stroke him madd. Theodictes began the same practise, but the Lord stroke him blind for it. With many others who attempting the like deuyses, were al ouerthrowne, and died miserably: besides, what is their iudgemēt in the other World the Lord onely knoweth. Upon the other side, if their playes be of prophane matters, thā tend they to the dishonour of God and nourishing of vice, both which are damnable. So that whither they be the one or the other, they are quite contrarie to the Word of grace, and sucked out of the Deuills teates, to nourish vs in ydolatrie hethenrie, and sinne.

What if play-
es be of pro-
phane mat-
ter.

And therfore, they carieng the note, or brand of Gods curse vppon their backs, which way soeuer they goe, are to be hissed out of all Christian Kingdomes, if they wil haue Christ to dwell amongst them.

Spud. Are you able to shewe, that euer any good Men from the beginning, haue resisted Playes and Enterluds?

Philo. Not onely the word of God doth ouerthrow thē, addiudging them, & the maintainers

Stage Playes condemned.

The Anatomie.

The word of
God, al Wri-
ters, counsels
and Fathers
haue writ a-
gainst playes,
and enter-
luds.

Wherefore
playes were
ordeined.

tainers of them, to Hell, but also all holie coun-
sels, and sinodes, both generall, nationall and
prouincia'l, together, with all Writers both
diuine and prophane, euer since y^e beginning
haue disallowed them, and writ (almost) whole
volumes against them.

The learned Father Tertullian in his booke
de Speculo, saith, that playes, were consecrat
to that false ydoll Bacchus, for that he is said
to haue found out, and inuented strög drinke.

Augustinus de ciuit. Dei, saith, that plaies
were ordeined by the Deuill, and consecrat
to heathen Gods, to draw vs from Christia-
nitie to ydolatrie, and gentilisme. And in an
other place: Pecunias Histrionibus dare, vi-
tium est innane, non virtus. To giue money
to Players, is a greuous sin.

Chrysostome, calleth those playes, festa
Sathani, feasts of the Deuill. Lactantius, an
ancient learned Father, saith, Histrionum
, impudissimi gestus, nihil aliud nisi Libidi-
, nem mouent: The shamelesse gestures of
Players, serue to nothing so much, as to moue
the flesh to lust, and uncleanness. And
therfore, in the. 30. Counsell of Carthage,
& Synode of Laodicea, it was decreed, that no
Christen Man, or Woman, should resorte to
playes and enterludes, where is nothing but
blasphemie, scurrilitie and whoredome main-
tained. Scipio, seeing the Romaines bent
to

Concilium. 3.
Carth. Cap. 11
Synode,
Laodicea.
Cap. 54.

of Abuses.

The effectes of playes.

to erect Theaters, & places for plaies, dehorted them from it, with most prudent reasons and forcible arguments. Valerius Maximus saith, playes were neuer brought vp, sine regni rubore, without shame to the Countrey.

Writers both diuine and prophane against playes and Enterluds.

Arist. debarreth youth accesse to Playes & Enterluds, least they seeking to quench the thirst of Venus, doe quench it with a pottle of fire. Augustus, banished Ouid, for making Bookes of loue, Enterluds and such other amorous trumperie.

Constantius, ordeined that no Player shold be admitted to the table of the Lord. Than seeing, that Playes were first inuented by the Deuil, practised by the heathen gentiles, and dedicat to their false ydols, Goddes and Goddesses: as the howse, stage and apparell, to Venus: the musicke, to Appollo: the penning, to Minerua, and the Muses: the action and pronuntiation to Mercurie and y rest, it is moze than manifest, that they are no fit exercyses for a Chrysten Man to follow. But if there were no euill in them, saue this, namely, that the arguments of tragedies, is anger, wrath, immunitie, crueltie, iniurie, incest, murther & such like: the Persons or Actors, are Goddes, Goddesses, Furies, Fyends, Hagges, Kings, Quenes, or Potentates. Of Commedies, the matter and ground is loue, balwdie, cozenage, flattery, whozdone, adulterie: the Persons,

The ends of playes and Enterluds.

The arguments of tragedies.

The ground of Commedies.

Theaters, Venus Pallaces.

The Anatomie

sons or agēts, whores, queanes, bawdes, scul^l lions, knaues, Curtezans, lecherous old men, amorous yong men, with such like of infinit varietie: If I say there were nothing els, but this, it were sufficiēt to withdraue a good christian from the vsing of them. For so often, as they goe to those howses where Players frequent, thei go to Venus pallace & sathās synagogue to worship devils, & betray Christ Iesus.

Theaters and curtaines Venus pallaces.

Spud. But notwithstanding, I haue hard some hold opinion that they be as good as sermons, and that many a good Example may be learned out of them?

No playes comparable to the word of God

Philo. Oh blasphemie intollerable: Are filthie playes & bawdy enterluds comparable to the word of God, y^e fowde of life, and life it selfe? It is all one, as if they had said, bawdzie, heathentie, pagārie, scurrilitie, and diuelrie it self, is equall with the word of God. Or that the Deuill, is equipolent with the Lord.

He is cursed that saith playes and enterluds are comparable to sermons.

The Lord our God hath ordeined his blessed word, and made it the ordenarie mean of our Salvation, the Deuill hath inferred the other, as, the ordenarie meane of our destruction, and will they yet compare the one with y^e other? If he be accursed, y^e calleth light darknes, & darknes light, truth, falsehood, & falsehood truth, sweet, sowre, and sowre sweete, than a fortiori is he accursed that saith that playes & enterluds be equiualent with Sermons. Be-

stors

And this, there is no mischief which these playes, maintain not. For, do they not nourish ydlenes? and otia dant vitia, ydlenes is the Mother of vice. Do they not draw the people from hearing the word of God, from godly Lectures, and sermons? for you shall haue them flocke thither thick & thrēfould, whē y church of God shalbe bare & emptie. And those y will neuer come at sermons wil flow thither apace. The reason is, for that the nūber of Christ his elect is but few, and the number of the reprobate is many, the way y leadeth to life is narrow, and few tread y path, y way that leadeth to death, is broad, & many find it. This sheweth, they are not of God, who refuse to here his word (for he that is of God, hereth God his word saith our Saviour Christ) but of the deuill, whose exercises they go to visite. Do they not maintaine bawdie, insinuat solery, & renue y remēbrance of hethen ydolatrie? Do they not induce whores, dome & vnclennes? nay, are they not rather plaine deuourers of maydenly virginite and chastitie? For pꝛoofe wherof, but marke the flocking and rūning to Theaters & curtens, daylie and hourely, night and daye, tyme and tyde to see Playes and Enterludes, where such wanton gestures, such bawdie speeches: such laughing and flēring: such kissing and bussing: such clipping and culling: Suche winckinge and glancinge of wanton eyes, and

Wherefore so many flock to see playes and enterluds.

The fruits of theathers, & playes.

The Godly demeanoures vsed at playes and enterluds

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What to be learned at playes. The Anatomie

and the like is vsed, as is wonderfull to behold. Than these goodly pageants being done, euery mate sorts to his mate, euery one brings another homeward of their way verie friendly, and in their secret conclaues (couertly) they play y^e Sodomits, or worse. And these be the fruits of Playes and Enterluds, for the most part. And wheras, you say, there are good Examples to be learned in them:

The goodly
examples of
Playes and
Enterluds.

What things
are to be learned
at playes.

Trulie, so there are: if you will learne falsehood, if you will learn cosnage: if you will learn to deceiue: if you will learn to play the Hypocrit: to cogge, lye and falsifie: if you will learn to iest, laugh and flax, to grin, to nodd, and mow: if you will learn to playe the vice, to swear, teare, and blaspleme, both Heauen and Earth: If you will learn to become a-bawde, vncleane, and to deueginat Mayds, to deflower honest Wyues: if you will learne to murther, flate, kill, picke, steal, robbe and roue: If you will learn to rebel against Princes, to comit treasons, to consume treasures, to practise ydlenes, to sing and talke of bawdie loue and venery: if you will lerne to deride, scoffe, mock & flout, to flatter & smooth: If you will learn to play the whoze-maister, the glutton, Drunkard, or incestuous person: if you will learn to become proude, haughty & arrogant: and finally, if you will learne to contemne God and al his lawes, to care neither

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of Abuses.] Theaters, Schooles of mischeef.

neither for heauen nor hel, and to commit all kinde of sinne and mischeef you need to goe to no other schoule, for all these good Examples, may you see painted before your eyes in enterludes and playes: wherfore, that man who giueth money for the maintenance of them, must needs incurre the damage of premunire, that is, eternall damnation except they repēt. For the Apostle biddeth vs beware, least we communicat with other mens sinnes, & this their doing, is not only to communicat with other mens sinnes, & maintain euil, to the destruction of the selues & many others, but also a maintaining of a great sorte of idle lubbers and buzzing dzonets to suck vp and deuoure the good honie, wherupon the poor bees should liue.

Theaters
Schooles
Seminaries
of pseudo
christianit

A dyuine pre
munire.

What it is to
communicate
with other
mens sinnes.

Wherfore I beseech all players & Founders of plates and enterludes, in the bowels of Iesus Christe, as they tender the saluation of their soules, and others, to leaue of that cursed kind of life, and giue them selues to such honest exercises, and godly misteries, as God hath commaunded them in his word to get their liuings well: for who wil call him a wiseman that plaieyth the part of a fowle and a vice? who can call him a Christian, who playeth y part of a deuil, the sworn enemy of Christe: who can call him a iust man, that playeth the part of a dissembling hipocrite? And to be brief,

An Exhortati
on to players.

The ignomy
due to Play
ers.

162
Lords of misrule in Ailg.

The Anatomie

Players liue
vpon beg-
ging.

Players coun-
ted Rogues
by the lawes
of the Realm

Who can call him a straight dealing man, who playeth a Cosoners trick? And so of all y rest. Away therfore with this so infamous an art, for goe they neuer so braue, yet are they cousted and taken but for beggers. And is it not true? liue they not vpon begging of euery one that comes? Are they not taken by the lawes of the Realm, for roagues and vacabounds? I speak of such as trauaile the Cuntries, with playes & enterludes, making an occupation of it, and ought so to be punished, if they had their deserts. But hoping that they will be warned now at the last, I wil say no more of them, beseeching them to consider what a fearful thing it is to fall into the hands of God, & to prouoke his wraath and heauie displeasure against them selues and others, which the Lord of his mercie turn from vs.

Spud. Of what sorte be the other kinde of playes, which you call Lords of Mis-rule; for mee thinke, the very name it self carryeth a taste of some notozious euil.

Lords of Mis-rule

in Ailgna.

Philo.

Lords of
Mis-rule in
Ailgna.

THE name indeed is odious both to God and good men, & such as the very heathen people would haue blassed at, once to haue

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of Abuses. The order of the Lord of misrule

haue named amongst them. And if the name
 importeth some euil, then what may y^e thing
 it self be, iudge you. But because you desire to
 know the manner of them, I wil shewe you
 as I haue seen them practised my self. First,
 all the wilde-heds of the Parish, conuenting
 togither, chuse them a Graund-Captain (of
 all mischeefe) whome they innoble with the
 title of my Lord of Mis-rule, and him they
 crowne with great solemnitie, and adopt for
 their king. This king anointed, chuseth forth
 twentie, fortye, threescore or a hundred lustie
 Buttes like to him self to waighte vppon his
 lordly Maiestie, and to garde his noble per
 son. Then euerie one of these his men, he in
 nesteth with his liueries, of green, yellow or
 some other light wanton colour. And as
 though that were not (bandie) gaudie enough
 I should say, they bedecke them selues with
 scarfs, ribbons & laces hanged all ouer wth golde
 rings, precious stones & other iewels: this
 don, they tye about either leg xx. or xl. bells,
 with rich handkercheifs in their hands, and
 sometimes laid a crosse ouer their shoulders
 & necke, borrowed for the most parte of their
 pretie Mopsies & louing Belles, for bussing
 them in y^e dark. Thus all things set in order,
 then haue they their Hobby-horses, dragons
 & other Antiques, togither with their bandle
 Pipers and thundering Drummers to strike

The manner
 how Lords or
 Mis-rule are
 vsed to be
 played.

The monste-
 rous attyring
 of my Lord
 of Misrules
 Men.

The rable-
 ent of the
 deuils garde

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The order of the L. of misrule. The Anatomie,

The beha-
viour of the
Devills band
in the temple
of God.

Receptacles.
in the Cemite-
ries or church
yards for the
devills agents

My Lord of
mis-rules cog-
nizances.

vp the deuils daunce withall, then marche
these heathen company towards the Church
and Church-yard, their pipers pipeing, their
drummers thundring, their stumps daūcing,
their bells iynghing, their handkercheifs swing-
ing about their heds like madmen, their hob-
bie horses and other monsters skrimishing a-
mongst the route: & in this sorte they go to the
Church (I say) & into the Church (though the
Minister be at praier or preaching) dancing &
swinging their hādkercheifs ouer their heds,
in the Church, like deuils incarnate wth such a
rōfule noise, y^t no man can hear his own voice.
Then the foolish people, they looke, they stare,
they laugh, they flee, & mount vpon scournes
and pewes to see these godly pageants solem-
nized in this sort. Then after this, about the
Church they goe againe and again. & so forth
into y^e church-yard, where they haue cōmonly
their Sōmer-haules, their bowlers, arbores, &
banqueting houses set vp, wherin they feast,
bāquet & daunce al that day, & (peradventure)
all the night too. And thus these terrestriall
furies spend the Sabaoth day.

They haue also certain papers, wherin is
painted some babblerie or other, of Imagery
work, & these they call my Lord of mis-rules
badges, these they giue to euery one, that wil
giue money for them, to maintaine them in
their bethenric, diuelrie, whozdomes, drunken-
nes,

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of Abuses. The L. of misrules cognifance.

nes, pride, and what not. And who will not be buron to them, and giue them money for these their deuillish cognizances, they are mock ed, & flouted at, not a little. And so allotted are some, that they not only giue them monie, to maintain their abomination withall, but al so weare their badges & cognizances in their hats or caps openly. But let them take heede, for these are badges, seales, bzands & cogni zances of the deuil, whereby he knoweth his Seruants and Clyents, from the Childzen of God. And so long as they weare them:

Wearing m
Lord of mis
rules badges

Sub vexillo diaboli militant contra Domi num et legem suam. They fight vnder y banner and standerd of y deuil against Chzist Iesus, and all his lawes, Another sorte of fantasti call soles bzing to these hel-hounds (the Lord of mis-rule and his complices) some bread, some good-ale, some new-cheese, some olde, some custards & fine cakes, some one thing, some another; but if they knew that as often as they bzing any thing to the maintenance of these execrable pastimes, they offer sacri fice to the deuil and sathanas, they would re pent and withdrau their hands, which God graunt they may.

Sacrifice
brought to
this filthie
Ydol, my L.
of mis-rule.

Spud. This is a horrible prophanation of the sabaoth (the Lord knoweth) & more pesti lent then pestilence it self, but what? be there any abuses in their May-gaes like vnto these.

The order of May-games

The Anatomie

The order of
their may-
games.

A great Lord
presēt in May
games, as su-
perintendent
therof.

The manner
of bringing
home their
May-poles.

Philo. As many as in the other. The order of them is thus, Against May, Whitsonday or other time, all the yung men and maides, olde men and wiues run gadding ouer night to the woods, groues, hills & mountains, where they spend all the night in pleasant pastimes, & in the morning they return bringing wth them birch & branches of trees, to deck their assemblies withall, and no meruaile, for there is a great Lord present amongst them, as superintendent and Lord ouer their pastimes and sportes, namely, Sathan prince of hel: But the cheifest iewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They haue twentie or fortie yoke of Oxen, every Ox hauing a sweet nose-gay of floures placed on the tip of his hoznes, and these Oxen drawe home this May-pole (this stinking Idol rather) which is couered all ouer with floures, and hearbs bound round about with strings from the top to the bottome, and sometime painted with variable colours, with two or thre hundred men, women and childzen following it with great deuotion. And thus being reared vp, with handkercheefs and flags houering on the top, they straw the ground rounde about, binde green boughes about it, set vp sommer haules, bowers and arbores hard by it. And then fall they to daunce about it like as the heathen

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of Abuses.

The fruits of may-games.

heathen people did at the dedication of the Idols, wherof this is a perfect pattern, or rather the thing it self. I haue heard it credibly reported (and that, viua voce) by men of great grauitie and reputation, that of fortie, threescore, or a hundred maides going to the wood ouer night, there haue scarcely the third part of them returned home againe vndefiled

May-poles a pattern of the heathen Ydols

These be the frutes which these cursed pastimes bring forth. Neither the Iewes, the Turcks, Saracins, nor Pagans, nor any other nations how wicked, or barbarous soeuer, haue euer vsed such deuillish exercises as these, nay they would haue been ashamed once to haue named them, much lesse, haue vsed them. Yet wee that would Christians, think them not amisse. The Lord forgiue vs, and remooue them from vs.

The frute of May-games.

Spud, What is the manner of their church ales, which you say they vse, for they seem vncouth and strange to mine eares?

The Manner of Church-ales in Ailgna.

Philoponus.

The manner
of Church-
ales in Ailg.

THE manner of them is thus, In cer-
taine Townes where drunken Bachus
beares all the sway, against a Christ-
mas, an Easter, Whitsonday, or some other
time, the Church-wardens (for so they call
them) of euery parish, with the consent of the
whole Parish, prouide half a scoze or twenty
quarters of mault, wherof some they buy of
the Church-stock, and some is giuen them of
the Parishioners them selues, euery one con-
ferring somewhat, according to his abilitie,
which mault being made into very strongale
or beere, it is let to sale, either in the Church
or some other place assigned to that purpose.

The filthiest
beast, the god-
lyest man.

Then when the Nippitatum, this Hus-cap
(as they call it, and this nectar of lyfe, is set
abroche, wel is he that can get the soonest to
it, and spend the most at it, for he that sitteth
the closest to it, and spends the moste at it, he
is counted the godliest man of all the rest, but
who, either cannot for pinching pouertie, or
otherwise wil not stick to it, he is counted one
desstitute bothe of vertue and godlynes. In so
much, as you shall haue many poymen make
hard shift for money to spend therat, for it, bee-
ing put into this Corban, they are perswaded
it is meritorious & a good seruice to God. In
this kinde of practise, they continue six weeks, a
quarter of a year, yea half a year together, swil-
ling

of Abuses.

Churchale money bestowed.

ling and gulling, night and day, till they be as drunke as Apes, and as blockish as beasts.

Spud. Seeing they haue so good utterance, it should seeme they haue good gaines. But I pray you how doe they bestowe that money, which is got therby?

Philo. Oh, well I warent you, if all be true which they say: For they reparaire their Churches and Chappels with it, they buy bookes for seruice, cuppes for the celebration of the Sacrament, surplices for Sir Ihon, and such other necessaries: And they maintaine other extraordinary charges in the parishes besides. These be their exceptions, these be their excuses, and these be their pretended allegations, wherby they blind the world, and conueigh themselves away inuisibly in a cloud. But if they daunce thus in a net, no doubt they will be espied.

For if it wer so, y they bestowed it as they say, do they think that the Lord will haue his howse build with drunkennesse, gluttony and such like abhominatiō? Must we do euill, that good may come of it: must we build this house of lyme and stone, with the desolation, and utter ouerthrow of his spirituall howse, clenfed and washed in the preciousse blood of our Sauiour Iesus Christ? But, who seeth not that they bestow this money vpon nothing lesse, than in building and repaying of Churches

How the mony is spent which is got by Churchales.

Will the Lord haue his howse build with maintenance of euill.

M. b.

and

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The decay of Churges in Ailg. The Anatomie

The decay of
Churches,
which are la-
cerat, rent, and
torn.

Sumptuousnes
of their owne
mansions.

and Oratores: For, in most places, lye they
not like swyn coates? their windowes rent,
their doores broken, their walles fall downe,
the roose all bare, and what not, out of order?
Who seeth not the booke of G D D, rent rag-
ged and all betorn, couered in dust, so as this
Epitaphie may be writ with ones finger vpon
it, ecce nunc in puluere dormio: (Alas)
behold I sleep in dust, and obliuion, not once
scarle looked vpon, much lesse red vpon, and
the least of all preached vpon. And on the o-
ther side, who seeth not, (for this I speak but
in way of parenthesis) in y meane tyme, their
owne howses and mansion places, are curi-
ously build, and sumptuously adorne: which
plainly argueth, that they rather bestow this
drunken got-money, vpon prophane vles
and their owne priuat affaires, than vpon the
house of prayer, or the temple of God: And
yet this their doing is wel liked of, and no mā
may say, black is their eye. For why? Thei do
all things well, and according to good order,
as the say. And when time cometh, like good
accountantes they make ther accoumptes,
as please themselves.

Sp. Were it not better, & more consonant to
y truth, that euery one contributed somewhat
according to his abilitie to y maintenance of
templaries & oratores, thā thusto maintaine
thē, by drunkē churchales? as you say, thei do?

Philo.

of Abuses.

Keeping of wakses in Ailg.

Philo. It weare muche better : And so we read, the Fathers of the old Testament, every one after his abilitie did impart some what, to the building and restauration of the Tabernacle, which Moyse erected to the Lord.

So, as in the end, there was such abundance of all things, as y^e Artificers, consulting with Moyse were glad to request the People, to stay their liberalitie, for they had more, than they knew what to do withall. These People made no drunken Church-ales to build their edifice withal: notwithstanding, their imposable charges and intollerable costes. But as their zeal was seruēt, and very commendable in bringing to the Church, so our zeal is more than frozen & blame worthe in detracting frō the Church: and bestowing it vpon whoredom drunkenesse, gluttony, pride, and such like abominations : God amend it.

Spud. How do they solemnise their feastes and wakestes there, and what order do they obserue in them?

Churges are to be maintained by mutuall contribution of euery one after his power.

Our zeal waxen cold and frozen, in respect of the zeal of the former world

The maner of keeping of Wakestes, and feasts in Ailgna.

Philoponus.

This is their order therein: euery towne, parishe and Tillage, some at one tyme of the Peere, some at another (but so

Keeping of wakes in Ailg.

The Anatomic

Saturitie in
feasts and
wakes.

The great
charges of
Wakes.

Against wa-
kes & feasts.

So that euery towne, parish & village keep his proper day assigned and appoynted to it self, (which they call their **Wak day**) vse to make great preparation, and ordinaunce for good cheer. To the which all their Friends and kyns-folks farre and neer are invited, wher is such gluttony: such drunkenness: such saturitie and impletion used, as the like was neuer seen. In so much, as the poore men that beare y^e charges of these feasts and wakes, are the poorer, and keep the **Wolser** howles a long tyme after. And no marueill, for manie spend more at one of these wakes, than in all the whole yer besides. This makes many a one to thripple & pinch, to runne into debte and daunger, and finallie, brings many a one to vtter ruine and decay.

Spud. Would you not haue one friend to visite another at certen tymes of the yer?

Philo. I disallowe it not, but much commēd it. But why at one determinat day, more than at another (except busines vrged it) why should one and y^e same day continue for euer, or be distinct from other daies, by the name of a wake day? why should there be more excesse of meats and drinks at that day, than at another? why should they abstaine from bodely labor. y. or thre daies after, peradventure, the whole week, spending it in drunkenness, whozdome, gluttony, and other filthy Sodomie

mi

miticall exercises.

Spud. Seeing you allowe of one friend to visite another, would you not haue the to congratulat their comming with some good cheer?

Philo. Yes truely, but I allowe not of such excesse of ryot & superfluitie as is there vled. I thinke, it convenient for one friend to visite another (at sometimes) as oportunitie & occasion shall offer it selfe, but wherfore shuld the whole towne, parish, village and cuntrey, keepe one and the same day, and make such gluttonous feasts as they doe? And therfore, to conclude, they are to no end, except it be to draw a great frequencie of whores, dzabbes, theiues and verlets together, to maintaine whordome, bawdie, gluttony, drunkennesse, thieft, murther, swearing and all kind of mischief and abomination. For, these be the ends wherto these feastes, and wakeless doe tende.

Spud. From whence sprang these feasts and wakeless first of all, can you tell?

Philo. I cannot tell, except from the Paganes and heathen People, who whan they were assembled together, and had offred Sacrifices to their wodden Goddes and blockish ydols, made feasts and banquets together before them, in honour and reuerence of them, so appointed the same yearly to be obserued in memorizall of the same, for ever: But whence

Wherto wakeless and feasts do very aptly tend.

From whence these annuall feasts and stationarie wakeless had their beginning.

soeuer

Dauncing in Ailg. The Anatomie

soeuer they had their exordium, certē it is, the
Deuill was y^e Father of them, to drown vs in
perdition and destruction of body and soule:
which G D D forsend.

Sp. As I remember, you spoke of dauncing
before, inferring y^e the Sabaoth is greatly pro-
phaned therby: whereof I pray you shew mee
your iudgement.

The horrible Vice of

pestiferous dauncing, vled in Ailgna.

Philoponus.

Dauncing, as it is vled (or rather abused)
in these daies, is an introductiō to whoz-
dom, a preparatiue to wantonnes, a pro-
uocatiue to vncleanes, & an introite to al kind
of lewdenes, rather than a pleasant exercyse
to y^e mind, or a holsome practise for y^e body: yet
notwithstanding, in Ailg. both men, women
& childrē, are so skilful in this laudable sciēce,
as they maye be thought nothing inferiour to
Cynceus, y^e prostitut ribauld, nor yet to Sar-
danapalus that effeminat varlet. Yea thei are
not ashamed to erect scholes of daūcing, thin-
king it an ornament to their childrē, to be ex-
pert in this noble science of heathen diuelrie:
and yet this people glory of their christianitie
& integritie of life: *Indead, verbo tenus Chri-
stiani boni vocitentur: But vita & moribus
, Ethnicis, & paganis peiores reperiētur.* Fro
the

Scholes of
dauncing
erected.

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or Abuses.

Dauncing, an alluremēt to sin.

¶ mouth outward, they may be said to be good Christians, but in life & maners, farre worser than the heathen, or Paganes: Wherof, if they repent not, & amend, it shalbe easier for that Land of Sodoma and Gomorra at the day of iudgement then for them.

Sp. I haue heard it said, y dauncing is both a recreation for the minde, & also an exercise for the body, very holosome, and not only that, but also, a meane wherby loue is acquired.

Ph. I will not much denie, but being vsed in a meane, in tyme and place conueniente, it is a certē solace to the minds of such as take pleasure in such vanities, but it is no good reason to say, some mē take pleasur in a thing ergo, it is good, but the cōtrarie is true rather: For this is (basis veritatis) a ground of truth, y whatsoever a carnall man with vncircumcised heart, either desireth, or taketh pleasure in, is most abhominable & wicked before god: As on the other side, what the spirituall man regenerat, & bozne anew in Christ, by the direction of God his spirit desireth or taketh delight in, is good, and according to the will of God. And seeing māns nature is too proclive of it selfe to sinne, it hath no need of alluremēt & allections to sin (as dauncing is) but rather of restraints & inhibitiōs frō the same. which are not there to be found. For what clipping, what culling, what kissing and bussing, what

Dauncing a pleasure to them that delight in vanities.

What allurements to sin, be in dauncing.

sinu.

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Dauncing, a corrosiue.

The Anatomie

Dauncing no
recreation,
but a corro-
siue to a good
Christian.

The onely
thing, wherein
a good chri-
stian doth
delight.

smouching & flabbering one of another, what
filthie groping and vncleane handling is not
practised euery wher in these dauncings? yea
the very deed and action it selfe, which I will
not name for offending chaste eares, shall be
purtrayed and shewed forth in their balwde
gestures of one to another. All which, whi-
ther they blow vp Venus cole, or not, who is
so blind that seeth not? wherfore, let them not
think that it is any recreation (which word
is abusiue ly bled to expresse the ioyes, or de-
lightes of y mind, which signifieth a making
again of that, which before was made) to
the mind of a good Christian, but rather a cor-
rosiue most sharp and nipping. For seing that
it is euill in it self, it is not a thing wherein a
Christia Mans heart may take any comfort.

The onely, summum bonum, wherein a true
Christians heart is recreated and comforted,
is the meditatio of y passion of Iesus Christ,
the effusion of his blood, the remission of sins,
and the contemplation of the ineffable ioyes
and beatitudes after this life, prepared for the
faithfull, in the blood of Iesus Christ. This is
the only thing, wherein a Christian mā ought
to reioyse, and take delight in, all other plea-
sures & delights of this lyfe set a parte, as a
marulent and bitter, bzinging forth fruit to
eternall destruction, but the other, to eternall
lyfe: And wheras they conclude, it is a holc-

some

of Abuses. Dancing vnholosome for the body.

some exercise for the bodie, the contrary is
moste true, for I haue knowen diuers by the
immoderate vse therof, haue in short time be-
come decrepit and lame, so remaining to their
dying day. Some haue broke their legs with
skipping, leaping, turning and vatwing, and
some haue come by one hurt, some by another
but neuer any came from thence without soe
parte of his minde broken and lame, such a
wholsome exercise it is. But say they it indu-
ceth loue, so I say also, but what loue?

Dancing no
holosome exer-
cise for the
Bodie.

Truely a lustful loue, a venereous loue, a con-
cupiscencious, bandie & beastiall loue, such as
proceedeth from the stinking pump and loth-
some sink of carnall affection, and fleshly ap-
petite, and not such as distilleth from the bow-
els of the hart ingenerat by the spirit of God.

What loue
dancing pro-
cureth.

Wherefore, I exhort them in the bowels of
Iesus Christ to eschue not only from euil, but
also from all apperance of euil, as the Apostle
willeth them, proceeding from one vertue to
another, until they growe to perfect men in
Christe Iesus, knowing that we must giue
accoumts at y day of iudgment of euery minut
and iote of time, from the day of our birth to
the time of our death: for there is nothing
more precious, then time, which is giuen
vs to glorifie God in good-works, and not to
spend in luxurious exercises after our owne
fantasies and delights.

We must ren-
der accounts
for time hee
lent vs.

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Testimonies in the behalfe of dancing The Anato.

1 Sa. 18.

Exo. 15.

Exo. 32.

2. Sa. 6.

Judic. 11.

Judic. 15.

Mat. 14.

Luc. 7.

Eccle. 3.

Spud. But I haue heard then: affirme that dauncing is prouable by the word of God: for (say they) did not the women come forth of all the Cities of Israel to meet king Saule? and Dauid returning from the slaughter of Goliath, with psalteries, flutes, tabrets, Cymbals and other musicall Instruments, dauncing & leaping before them? Did not the Israelites hauing passed ouer the red sea bring forth their Instruments and danced for ioy of their deliuerance?

Againe, did they not daunce before the golden Calf, which they had made, in Horeb or Sinai? Did not king Dauid daunce before the Ark of the Lord? Did not the Daughter of Iephtah daunce with tabret and harp at the return of her Father from the field? Did not the women of the Israelites dance coming to visit good Iudith? Did not the Damsel dance before king Herod? Did not Christ blame y people for their not dancing, when he said, we haue pyeped vnto you, but you haue not daunced?

Saith not Salomon, there is a time to weep
'and a time to laughe, a time to mourne
'and a time to daunce?

And doth not the Prophet Dauid in many places of his Psalmes commend and command dauncing and playing vpon Instruments of Musick.

Wherefore

Wherefore (for thus they conclude) seeing these holy Fathers (whereof some were guided by the instigation of God his Spirit) haue not only taught it in doctrine, but also expressed it by their Examples of life, who may open his mouth once to speake against it.

No mā with
out errors
both in lyfe
and doctrin

Philo. The Fathers as they were men had their errors and erred as men, for *Hominis est errare, decipi et labi*: it is naturall for man to erre, to be deceiued & to slide from the trueth. Wherefore the Apostle saith: follow mee in all things as I follow Christ: but to y intent that they who perpend the Examples of the Fathers, and Scripture falsly wrested, to maintaine their deuilish dauncings with all, may see their owne impietie & grosse ignorance discovered, I wil copendiously set down the true sence and meaning of euery place, as they haue cyted them perticularly. For the first: wheras they say that the Women came forth in daunces with timbrels and Instruments of Joy to meet Dauid and Saule, I aske them for what cause they did so?

1. Sa. 18.

The first pil-
lare of daun-
cing ouer-
throwen.

Was it for wantonnes or for very ioye of hart, for their Victorie gotten ouer the Philistines their sworne Enemies? Was it in prayse of God: or to stirre vp filthie lust in them selues, or for nicenes onely, as our daunces be?

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II examples not to be followed The Anatomie

good cō-
uent to say
ers did so,
o it is
od, or wee
y doo the
e.

Did men and women daunce together, as is now vsed to be don: or rather was it not don amongst women only? so2 so saith the text, the women came forth &c. But admit it were neither so, nor so, wil they conclude a generall rule, of a particuler example: it is no good reason to say such and such did so, therfore it is good, or we may do so, but all things are to be poyled in y balance of holy scripture and therby to be allowed or disallowed, according to the meaning of the holy Ghost, who is only to be heard and obeyed in his word.

The difference
etween the
ances of our
orefathers,
nd ours.

The Israelitish women hearing of the fame of Dauid, and how he had killed their deadly enemy Goliath, came forth to meet him playing vpon instruments, dancing & singing songs of ioye and thanks-giuing to the Lord who had giuen them victorie and deliuered them, from the deadly hostilitie of him, who sought their destruction euery way. Now what maketh this, for our lewd, wanton, nice and vbi-quitarie dauncings, for so, I may call them because they be vsed euery where, let the godly iudge: who seeth not rather y this example, (let Cerberus the dog of hel alatrare what he list to the cōtrary) cleane ouerthroweth them. Theirs was a godly kind of dācing in praise of God: ours a lustful, baudie kinde of dea-meour, in praise of our selues: theirs to shew their inward ioy of minde to2 the blessings of

God

God bestowed vpon them, ours to show our
actiuitie, agilitie and curious nicitie and to
procure lustful loue and such like wickednes
infinite: But to their second allegation: y^e Chil-
dren (say they) of Israel danced being deliuered
out of the seruitude of Pharo, and having pas-
sed ouer the red sea: I graunt they did so, and
good cause they had so to do: For were they
not emancipate and set free from three great
calamities and extreame miseries? First fro
the seruile bondage of Egypt, from the sword
of Pharo, who pursued the rereward of their
hoste, and from the danger of the red sea, their
enemies being ouerwhelmed in the same.

Their seco
Pillar shak

For these great and inestimable benefits and
blessings receiued at the hands of God, they
played vpon Instruments of musick, leaped,
daunced, and sung godly songs vnto y^e Lord,
shewing by these outward gestures y^e inward
ioy of their harts and mindes. Now what
conduceeth this, for the allowance of our luxu-
rious dauncings? Is it not directly against
them? They danced for ioy in thanks to god,
wee for vainglorie: they for loue to God, wee
for loue of our selues: they to shew the inte-
rior ioy of the minde for God his blessing, hea-
ped vpon them: we to shew our concinitie, dex-
teritie, and vain curiositie in the same: they
to stir vp and to make them selues the apter
to praise God, we to stir vp carnall appetites

How the Isr-
aelits danced

A question to be examined. The Anatomie.

and fleshlie motions : they to shewe their humilitie before God, and we to shew our pride both before God and y world. But how so euer it be, sure I am, their dauncing was not like oures, cōsisting in measures, capers, quauers, & I cannot tel what, for thei had no such leasure in Egigt to learne such vaine curiosi- ty in that lustfull bawdie schole, for making of brick and tyles. And notwithstanding, it is ambiguous whether this may be called a daū- cing or not, at lest not like oures, but rather a certē kind of modest leaping, skipping, or mo- uing of the body to expresse the ioye of y mind in prayse of God, as the Man did, who being healed by the power of our Saviour Christe, walked in the Temple, leapping, skipping, & praising God.

We neuer read, that they euer daunced, but at some wonderfull portent, or vtraunge iudgment of God, and therfore, made not a common practise of it, or a daylie occupation as it were, much lesse set vp schools of it, and frequenting nothing els night and day, Saba- oth day, and other, as we do.

But to their third Reason : The Israelits daūced be- fore the Calf in Horeb. And what than ? They made a Golden Calf, and adored it, maye we therfore do the like ? They com- mitted ydolatrie there, therfore is ydolatrie good, because they committed it ?

Adam

The daūcing
of our Forfa-
thers mai not
be called a
daūcing, but
rather a God-
ly mīphing,
& reioycing
in heart for
ioy.

Their. 3.
Reason.
examined.

of Abuses.

Mens actions vnlawful.

Adam, disobeyed **G D D**, and obeyed the
Beuil: is obedience therfore to the deuil good,
because hee did so?

Therfore wee must not take hēde what
man hath don hērtefore, but what God hath
commaunded in his word to be don, and that
followe, even to the death. But to be short,
as it is a friuillous thing to say, because they
committed Idolatrie, therfore may wee do
the like, so it is no lesse ridiculous, to say, be-
cause they daunced, therfore wee may do the
same: for as it is not lawfull to commit Idola-
trie, because they did so, so is it not lawfull
to daunce, because they daunced.

So that if this place inferre any thing for
dauncing, it inferreth that wee must neuer
daunce but befoze a golden Calf, as they did:
but I think by this time, they are ashamed of
their dances: therfore, of this place I need to
say no more, giuing thē to note, that this their
dauncing in respect of the end therof, was
farre dissonant from ours: for they daunced
in honour of their Idol, wee clean contrary
though neither the one nor the other be at a-
ny hand tollerable.

Their fourth reason, Did not Dauid
daunce befoze the Ark, say they: very true:
and this place (as the rest befoze) refelleth
their customarie dauncings of men and wo-
men together moſte excellentlie.

Their. 4.
Reason.

For
Dauid

Why Dauid daunced,

The Anatomie

Dauid danced him selfe alone, without either woman, or muscicall Instrument to effeminate the minde. And this dauncing of Dauid was no vsuall thing, nor frequented euery day but that one time, and that in prayse of God, for the deliuerie of the Ark of God his testament out of the hands of the Infidels and heathen people: the ioy of this holy Prophet was so vehement, for this great blessing of GOD (such a seruēt zeale he bore to the trueth) that it burst forth into exterior action, & more to induce others to prayse God also. Would God we would dance as Dauid daunced heer, for the deliuerie of his alsauiing word out of the hands of that Italian Philistin & archenemy of all trueth, the Pope of Roome, for in this respect I would make one to daunce, to leap, to skip, to triumph, and reioyce as Dauid did before the Ark. By this I trust any indifferent man seeth, that by this place, they gain as much for the maintenance of their leude dancings, and baudie chozusses, as they did by citing the former places, that is iust nothing at all, which they may put in their eyes and see neuer the worse.

Why Dauid
daunced be-
fore the Ark.

Their fifth re-
son exami-
ned.

Their fifth reason. Did not Ieptath his daughter meet her Father when he came from war dancing before him, and playing vpon Instruments of Joy. Ieptath going forth to warre against the Amonites promised the

Lord

LORD (making a rashe bowe) that if it would please his Maiestie to giue him victorie ouer his Enemies, he wold sacrifice the first liuing thing that shuld meet him fro his house: It pleased **G D D** that his sole daughter and heire hearing of her Fathers prosperous return (as the maner of the Cuntrey was) ran forth to meete her Father playing vppon instruments, in praise of **G D D**, and dauncing before him for ioye. Now what proueth this for their daunces? Truly, it ouerthroweth them if it be well considered: for first, we read that she did this but once, we daylie: She in prayse of God, we in prayles of our selues: she for ioy of her Fathers good successe, we to erre by filthie and vncleane motions: She with a virginall grauitie, we with a babish leuitie: she in comly maner, we in balddie gesture. And mozeouer, this sheweth, that women are to daunce by themselves (if they wil needs daunce) and men by themselves, for so importeth the Text, making no mention of any other her colleagues, or Companions dancing with her.

Wherfore & how the Daughters of Iephthah daunced.

Ther. 6.
 Reason.
 Iudith. Ch. 15.

Their. vi. Reason: Did not y Israelitish women daunce before Iudith, comming to visit her? I graunt they did so: the storie is thus.

Holofernes, opposing himselfe, against the Israelits, the chosen people of **G D D**, and intending to ouerthrowe them, and to blot out

R. v.

their

How dauncing is vnlawfull. The Anatomic

their remembrance for ever from vnder hea-
uen, assembled a huge power, and besieged
them on every side.

Iudith cut-
teth of the
head of holo-
fernes.

The Israelits, seeing themselves circum-
valled and in great danger on eachside, su-
borned good Iudith, a vertuous Godly Wo-
man (for without some stratagem, or pol-
licie wrought, it was vnpossible for them in
the eyes of y^e world, to haue escaped) to repai-
re to Holofernes, & by some meanes or other
to work his destruction: who guided by the
hand of God, attempted the thing & brought
it happely to passe. For she cut of his head
with his owne fauchine, wrapping his body
inthe canopie, wherin he lay sleepingly posses-
sed as he was with y^e spirit of drunkennesse: this
done, the Women of Israell came together,
and went to visit this worthie Woman, and
to cōgratulat her prosperous successe, with in-
struments of musick, singing of Godly songs,
and dauncing for ioye, in hono^r and prayse to
God, for this great victorie obtained. Now
who seeth not, that these women sang, daūced,
and played vppon instrumentes in prayse of
God, & not for any other lewdnes, or wanton-
nes, as cōmonly the world doth now adaies?
This also ouerthroweth the dauncinges of
Men and Women together in one companie:
for though there was an infinite number of
People by, yet the Text saith, there daunced
no^re

The vnlaw-
fullnes of
dauncing of
men and wo-
men together

of Abuses Dauncing in the praise of God.

none, but onely Women, which plainly argueth the vnlawfulnesse of it in respecte of Man. And this being but a particular fact of a sort of impudent Women, shall we draw it into example of lyfe, and thinke it lawfull, or good, because they did practise it?

It was a custome in those dayes, when God had powred forth any notable blessing vpon his People from his Heauenly Pallace, the People in honour, praise and thanksgiuing to God for them. would, play vpon their instruments, sing Godly Songs, daunce, leape, skip and triumphe, shewing forth the ioye of their mindes, with their thankfullnesse to GOD, by all exterior gestures, that they could deuise. Which kinde of thankfull dauncing, or spirituall reioycing, wold God, we did follow, leauing all other wanton dauncing to their Father the Deuill.

Their. vii. Reason: Did not (quoth they) the Damosell daunce before Kinge Herode, when the head of Iohn Baptist was cut off? She daunced indeed: And herein they maye see the fruite of dauncing, what goodnesse it bringeth: For, was not this the cause of the beheading of Iohn the Baptist? Se whether dauncing, styrrerh not vp lust and inflameth the mind.

For, if Herode with seeing her daunce, was so inflamed in her loue, and rauished in her beha-

A custome
daunce in
praise of
God.

Ther. 7.
Reason.

Dancing
styrrerh
lust.

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Wicked dauncing reprooued. The Anatomie

Their. 8.
Reason.
Luc. 7.

behaviour, that he promised her, to giue her whatsoeuer she wold desire, though it were half of his Emperie, or Kingdome: what wold he haue bene, if he had daunced with her? and what are those that daunce with them, hand in hand, cheek by cheek, with bussing and kissing, flabbering and smearing, most beastly to behold? in so much, as I haue heard many impudently say, that they haue chosen their Wyues, and wyues their Husbands by dauncing: Which plainely proueth the wickednesse of it. Their. viij. reason: Did not Christ rebuke the People, for not dauncing, saying: we haue pyiped vnto you, but you haue not daunced. They may as well conclude that Christ in this place, was a Pyper, or a Minstrell, as that he allowed of dauncing, or reproued them, for not exercysing the same.

The more
than obdurate
hardnes of
the Iewes.

This is a Metaphoricall, or Allegoricall kinde of speech, wherin our Saviour Christ, goeth about to reprove and checke the stiffe neckednes, the rebellion and pertinacious contumacy of y^e Scribes and Phariseis, who were neither moued to receiue the glad tydings of the Gospell by the austeritie of Iohn the Baptiste, who came preaching vnto them the doctrine of repentaunce, in mourning sort: neither yet at the preaching of our Saviour himselfe, breaking vnto them the pure Ambrosia, the Coelestial Manna, the word of life in ioyfull

Of Abuses. Salomons spiritual

full, and gladsome maner.

Thon the Baptist he piped vnto them, that is, he preached vnto them, austeritie of life, to mourn for their sinnes, to repent, to fast, pray and such like. Our Saviour Christ he piped (that is) preached vnto them, the glad & comfortable tidyns of y^e Gospell, yet at neither of these kinde of concions, they were any whit moued, either to embrace Christ, or his gospell: Wherefore he, sharply rebuketh them, by a similitude of foolish Children sitting in the market place, and piping vnto them that wold not daunce. This is the true vndoubted sence of this place, which, whether it ouerthrow not all kinde of lewd dauncing (at least maketh nothing for them) allowing a certain kind of spirituall dauncing, and reioysing of the heart vnto God (that I may suspend my owne iudgement) let wyle men determine.

Their. ii. Reason: Saith not Salomon, there is a time to weep, & a time to laugh, a time to mourn, and a time to daunce? This place is directly against their vsuall kinde of dauncing. For, saith not the Text, there is a time, meaning, sometime, now and than, as the Israelites did in prayse to G D, when any notable thing happened vnto them, and not every daye and howze as we do, making an occupatiō of it, neuer leauing it, vntil it leaue vs. But what, and if Salomon speaketh here

Eccle. 3.

Their. 9.

Reason. i

Salomons meaneth a certain kind of a spirituall dauncing or reioysing of the heart.

of

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Spirituell daunce, the true dance. The Anatomie

of a certen kind of spiritual dauncing, and reioysing of y heart in praise to G D D : This is easily gathered by the circumstances of the place, but specially by the sentence precedent (vz. there is a time to mourn, & a time to dance &c.) that is, a time to mourn for our sinnes, & a tyme to daunce or reioyse, for the vnspeakable treasures purchased vnto vs by y death & passion of Iesus christ. How much this place maketh for defence of their nocturnall, diurnall, wanton, lewde and lascibious dauncings (if it be censured in the imparciall balance of true iudgement) all y world may see and iudge. And now to draw to an end, I will

Their vltimū
refugium.

come vnto their vltimum refugium. That is: Doth not Dauid both commend, and also commaunde dauncing and playing vpon instruments in diuerse of his Psal. In all those places, y Prophet speaketh of a certē kind of spirituall dauncing and reioysing of the heart to y Lord for his graces & benefits in mercie bestowed vpon vs. This is the true kinde of dauncing, which the word of God doth allow of in any place, and not that we should trippe like rammes, skip like goats, & leap like mad men. For, to y end our feet were not giue vs, but rather to represent yimage of God in vs, to keep Companie with the Angels, & to glorifie our heuenly Father thowgh good works.

Why our feet
were giue vs.

Spud. Do you condemn al kinde of dauncing,

of Abuses. What dauncing is condemned.

ring, as wicked and prophane?

Ph. All lewde, wanton, & lasciuious dauncing in publique assemblies & conuenticles, without respect either of sex, kind, time, place, Person, or any thing els, I by the warrant of the word of God, do vtterly cōdemne: But that kind of dauncing which is vsed to praise and laud the name of God withall (as weare the daūces of the people of the former world) either priuatly or publicuely is at no hand to be dysallowed, but rather to be greatly commended. Or if it be vsed for mans comfort, recreation, and Godly pleasure: priuatly (euerie sex distincted by themselves) whether with musick, or other wyse, it cannot be but a very tollerable exercise, being vsed moderatly, and in y^e feare of God. And thus, though, I cōdemne all filthie, luxurious and vncleane dauncing, yet I cōdemne not al kind of dauncing generally. For certen it is, the exercise it self, in it owne nature, qualitie & propriētie, though to some it is lawfull, to othersome vnlawfull in dyuerse respects, is both ancient & general, hauing been vsed euer in all ages, as wel of y^e Godly, as of y^e wicked, almost from the beginning. Wherefore, when I cōdemne the same in some, my meaning is, in respecte of the manifold abuses therof. And in my iudgement as it is vsed now a dayes, an occupatiō being made of it, and a continuall exercise, without

What dauncing is condemned by the word of God.

Mē & wom. to dance asūder. The Anatomie.

without any difference oꝝ respect had either to time, Person, sex oꝝ place in publique assemblies and frequencies of People, with suche beastlie flabberings, buffings & smouchings and other filthie gestures & misdeameanoꝝ therein accustomed, it is as vnpossible to be vlsed without doing of infinit hurt, as it is foꝝ a naked Man to lye in the middest of a hote burning fire, and not to consume. But these abuses with other y^e like (as there be legions moe in it) being cut of from the exercise it selfe, the thing remayneth very commendable in some respectes. D^e els, if our daunces tended, as I haue said, to the setting foꝝth of G^oD his glorie (as the daunces vlsed in pꝛefer time did) to draw others to pietie and sanctitie of life, and to praise and reioyce in God, to recreat y^e minde oppressed with some great toyle, oꝝ laboꝝ taken in true virtue and godlynes, I would not (being don in the feare of G^oD, men by them selues, and Women by the selues, foꝝ els it is not possible to be without sinne) much gainstand it. But I see the contrarie is euery where vlsed to y^e great dishonoz of God, and corruption of god maners, which God amend.

Why men
shold daunce
by themselves
and women
by themselves.

Spud. And wherfoꝝe, would you haue Men to daunce by them selues, and Women by them selues?

Philo. Because it is without all doubt a

prouocation to lust and venery, and the fire of lust once conceiued, (by some irruption or other) bursteth forth into open action of whozedome and fornication. And therfore a certain godly Father said wel, Omnis saltus in chorea, est saltus in profundum inferni, Euery leap or skip in dance, is a leap toward hel. Yet notwithstanding in Ailgna it is counted a vertue, and an ornament to a man, yea, and the onely way to attaine to promotion & aduancement, as experience teacheth.

Why men should dance by the selues and Women by the selues,

Spud, notwithstanding, for my further instruction, I pray you shewe mee what Fathers and Councels haue iudged of it, and what they haue writ and decreed against it.

Philo. If I should goe forth to shew all the inuectiues of Fathers, all the decrees of counsels, and all the places of holy Scripture against the same, I should neuer make an end: wherfore, of many I wil select a few, hoping that they wil suffice any reasonable man.

Testimonies of Fathers counsels, and Writers against dauncing.

Syrach saith, frequent not the company of a woman, that is a singer or a dauncer, neither heare her, least thou be intrapped in her craftines. Chrysostome, dylating vpon Mathew saith: In euery dance, the deuil dannceth by, for companie, though not visible to y^e eye, yet palpable to y^e minde. Theophilus, writing vpon Mark y^e first Chapter saith, Mira collusio saltat per puellam Diabolus This is a wonderful

Eccle. 131

Mat. 4.

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Better dig then dance on the Saba. The Anato

Augustine.

Erasmus,

Lodouicus
viues.

Dancers
thought to be
mad-men.

derful deceit, for the deuill danceth amongst the
for company. Augustine writing vpon the
32. Psalm, saith, it is better to digge all the
Sabaoth day, then to dance. Erasmus, in his
Booke, de contemptu Mundi, saith, Whose
minde is so well disposed, so stable, or
wel settled, which these wanton dances, with
swinging of armes, kicking of legs, playing
vpon instruments, and such like would not o
uercome and corrupt: Wherfore saith hee, as
thou desirest thine owne credit, and welfare,
eschew these scabbed and scurvy companie of
dauncers.

Ludouicus Viues saith, amongst all plea
sures, dauncing and voluptuousnes is the
kingdome of Venus, and the empire of Cu
pid: wherfore, saith hee, it were better for thee
to stay at home, and to break either a leg, or
an arme of thy body, then to break the legges
and armes of thy minde & soule, as thou dost
in filthie scurvy dauncings. And as in all
feasts and pastimes, dauncing is the last, so
it is the extreame of all other vice: And again,
there were (saith he) from far cuntries, cer
tain men brought into our parts of y world,
who when they saw men daunce, ran away,
meruelously affraid: crying out and thinking
the to haue been mad. And no meruaile, for
who seeing them leap, skip & trip like Goates &
and hundes, if hee neuer saw the before, would
not

of Abuses.

Dancing the cheef mischeef

not think them either mad, or els possess with
some furie? Bullinger, paraphrasing vpon Ma-
thew, 14. saith, After feasting swilling and
gulling commeth dancing, the root of all filthy-
nes and vncleannes. Bullinger.

Maister Caluin, writing vpon Iob, Ser. 8. Caluin.
Cap. 12. calleth dauncing the cheefe mischeef
of all mischeefs, saying there be such vnchast
gestures in it, as are nothing els, but intice-
ments to whozdom.

Marlorate, vpon Mathew saith, whosoever
hath any care either of honestie, sobrietie or
grauitie, haue long since bad adieu to all fil-
thie dauncing.

No man (saith a certaine heathen Writer)
if hee be sober daunceth, except hee be mad.

Salustius, commending Sempronia that
renowned whoze, for many goodly gifts, con-
demneth her for her ouer great skil in daun-
cing: concluding, that dauncing is the In-
strument of lecherie. Salust.

Cicero, saith, a good man would not dance
in open assembles, though hee might by it
get infinite treasure. Cicero.

The Council of Laodecea decreed that it
should not be lawfull for any Christiā to dance
at mariages or at any sollemne feast.

In an other Council it was enacted, that
no man should daunce at any marriage, nor
yet at any other time.

Who inuented dauncing.

The Anatomie

The Emperour Iustinian decreed, that for no respect in feasts or assemblies, there should be any dauncing, for feare of corrupting the Beholders, and inticing men to sinne.

All Writers
bothe holy
and prophane
against daun-
cing.

Thus you may see, bothe Scripture, coun-
tels and Fathers, holy and prophane, heathen
and other, euen all ingenerall, haue detested
and abhorred this filthie dauncing, as the
quauemire or plash of all abomination: and
therfore, it is no exercise for any Christians
to followe: for it stirreth vp the motions of y
flesh, it induceth lust, it inferreth leaudrie, af-
fowdeth ribaldrie, maintaineth wantonnes, &
ministreth oile to y stinking lamp of deceitful
pride: and in summa, nourisheth a world of
wickednes and sinne.

Dauncing a
World of sin

Spud Now that the wickednes of it, is so
manifestly shewed, that no man can denie it,
I pray you who inuented this noble science,
or from whence sprang it?

Who inuen-
ted dauncing
and from
whome it
sprang,

Philo. Hereof, there be sundry and diuers
opinions: for some holde an opinion (and be-
ry likely) that it sprang from the heathen ido-
latrous Pagans and Infidels, who hauing of-
fred vp their sacrifices victimats and holo-
caustes to their false Gods, in reuerence of
them, and for ioy of their so doing, vsed to
daunce, leape, and skip before them.

And this may be proued by the Israelits the-
selues, who hauing seen and learned the same
practise

of Abuses. Dancing vnpossible to be good.

practise in Egypt, feared not to imitate the like in the wilderness of Horeb: some again, suppose that Pyrrhus one of Sibils Priests deuised it in Creet. Others holde that the Priests of Mars, who in Roome were had in great estimation for their dexteritie in dauncing, inuented it: Others think y one Hiero a truculent and bloody Tirant in Sicilia, who to set by his tyrannie the more, inhibited the people to speake one to an other, for feare of insurrections and commotions in his kingdome was the occasiō of y inuenting therof: for when the Sicilians, sawe that they might not vnder pain of death one speak to another, they inuēted dauncing to expresse the inward meaning and intentiōs of the minde by outward looks and exteriorour gestures of the body, which vse afterward grew into custome, and now into nature. But what soeuer men say of it, or from whence soeuer it sprang, S. Chrysostom saith plainly (to whom I willingly subscribe) that it sprang from the teates of the Devils brest, from whence all mischief els doth flow: Therfore to conclude, if of the egges of a Cockatrice, may be made good meat for man to eat, and if of the web of a spider, can be made good cloth for mans body, then may it be proued that dauncing is good and an exercise fitte for a christian man to followe, but not before:

Wherefore God of his mercy take it away

D. 3.

from

A Supposall
who inuēted
dauncing.

Vnpossible
that dauncing
should be
good.

Musick incommodious.

The Anatomie

from vs.

Spud, What say you of Musick, is it not
a laudable science?

Of Musick in

Ailg na, and how it allu-
reth to vanitie. !

Philo.

I Say of Musick, as Plato, Aristotle, Ga-
len and many others haue said of it, that
it is very ill for yung heds, for a certaine
kinde of nice, smothe sweetnes in alluring
the auditozie to nicenes, effeminacie, pusil-
lanimitie, & lothsones of life, so as it may not
improperly be compared to a sweet electuarie
of honie, or rather to honie it self, for as ho-
nie and such like sweet things receiued into y
stomack, dooth delight at the first, but after-
ward they make the stomack so quassie, nice
and weake, that it is not able to admit meat
of hard digesture. So sweet Musick, at the
first delighteth the eares, but afterward cor-
rupteth and depraueth the minde, making it
weake, and quassie, and inclined to all licen-
tiousnes of lyfe whatsoeuer.

A comparison
betwixt honie
and dancing.

Wits dulled
by Musick.

And right as good edges are not sharpned,
but

(but obtused) by being whetted vpon softe stones , so good wits by hearing of soft musick are rather dulled then sharpned, and made apt to all wantonnes and sinne. And therfore Writers affirme Sappho to haue been expert in musick, and therfore whozish.

Authors of
the bringing
in of musick.

Tyrus Maximius saith , the bringing in of musick, was a cup of poyson to all the world.

Clytomachus , if hee euer heard any talking of loue, or playing vpon musicall Instruments, would run his way and bidde them farwel.

Plutarchus , complaineth of Musick , and saith, that it dooth rather femenine the minde as pricks vnto vice, then conduce to godlines as spurres vnto Vertue.

Pythagoras, condemnes them for scoles , and bequeathes them a cloke-bag , that measure Musick by sound and eare . Thus you heare the iudgement of the wise, concerning Musick , now iudge therof as you list your self.

Spud. I haue heard it said, (and I thought it very true) that Musick dooth delight bothe man and beast , reuiueth the spirits, comforteth the hart , and maketh it apter to the seruice of GOD.

Philo. I graunt Musick is a good gift of GOD, and that it delighteth bothe man and

Musick the
good gift of
God.

How musick is tollerable. The Anatomie

and beaſt, reuiueth the ſpirits, comforteth y hart, and maketh it redyer to ſerue **G O D**, and therfore did Dauid bothe vſe muſick him ſelf, & alſo commend the vſe of it to his poſteritie (and being vſed to that end, for mans priuat recreation muſick is very laudable.)

Of muſick in
publique af-
ſemblies, and
conuenticles.

But being vſed in publique aſſemblies and priuate conuenticles as directories to filthie dauncing, thoꝛow the ſweet harmonie & ſmothe melodie therof, it eſtraungeth y mind ſtireth vp filthie luſt, womanniſheth y minde rauiſheth the hart, enflameth concupiſcence, and bringeth in vncleannes. But if muſick openly were vſed (as I haue ſaid) to y praſie and glory of **G O D** as our fathers vſed it, and as was intended by it at the firſt, or priuately in a mans ſecret Chamber or houſe for his owne ſolace or comfort to driue away the fantaſies of idle thoughts, ſolicitude, care, ſorrowe and ſuch other perturbations and moleſtations of the minde, the only ends whereto true Muſick tends, it were very commendable and tollerable. If Muſick were thus vſed it would comfort man wonderfully, and moue his hart to ſerue **G O D** the better, but being vſed as it is, it corrupteth good minds, maketh them womanniſh and inclined to all kinde of whoꝛdome and miſcheif.

How muſicke
were tollera-
ble & good.

Spud, What ſay you then of Muſitions,
& Minſtrels who liue only vpon the ſame art?

Philo.

of Abuses.

Good musitions scarce.

Philo. I thinke that all good minstrelles, sober and chaste musitions (speking of suche drunken sockets, and bawdye parasites as range the Cuntreyes, ryming and singing of vncleane, corrupt, and filthie songs in Tauerne, Ale-houses, Innes, and other publique assemblies) may daunce y wild Morris thorow a needles eye. For how should thei bere chaste minds, seeing that their exercyse is the pathway to all vncleanes. Ther is no ship, so balanced with massie matter, as their heads are fraught with all kind of bawdie songs, filthie ballads, and scurvie rymes, seruing for euery purpose, and for euery Companie.

The scarstye of good musitions and minstrelles.

The marchandise of minstrelles, and musitions.

Who be more bawdie than they? who vncleaner than they, who more licentious, and loose minded? who more incontinent thā they? and briesely, who more inclyned to all kind of insolencie and lewdnes than they? Wherefore, if you wold haue your sonne, softe, womanish, vncleane, smoth mouthed, affected to bawdie, scurrilitie, filthie rimes, and vnseemely talking: briesly, if you wold haue him, as it weare transnated into a womā, or worse, and inclyned to all kind of whozdome and abomination, set him to dauncing school, and to learn musicke, and than shall you not faile of your purpose. And if you would haue your daughter whozish, bawdie, and vncleane, and a filthie speaker, and such like, bying her vp in musick

The wickednes of musitions and minstrels.

How to haue Children learned in all wickednes.

How musick is tollerable. The Anatomie

and beast, reuiue the spirits, comforteth y hart, and maketh it redyer to serue **G O D**, and therfore did Dauid bothe vse musick him self, & also commend the vse of it to his posteritie (and being vled to that end, for mans priuat recreation musick is very laudable.)

Of musick in
publique as-
semblies, and
conuenticles.

But being vled in publique assemblies and priuate conuenticles as directories to filthie dauncing, thorow the sweet harmonie & smothe melodie therof, it estrangeth y mind stireth vp filthie lust, womannisheth y minde rauisheth the hart, enflameth concupiscence, and bringeth in vncleannes. But if musick openly were vled (as I haue said) to y praisie and glory of God as our fathers vled it, and as was intended by it at the first, or priuatly in a mans secret Chamber or house for his owne solace or comfort to driue away the fantasies of idle thoughts, solicitude, care, sorrowe and such other perturbations and molestations of the minde, the only ends whereto true Musick tends, it were very commendable and tollerable. If Musick were thus vled it would comfort man wonderfully, and moue his hart to serue God the better, but being vled as it is, it corrupteth good minds, maketh them womannish and inclined to all kinde of whoredome and mischief.

How musicke
were toller-
able & good.

Spud, What say you then of Musitions,
& Minstrels who liue only vpon the same art?
Philo.

of Abuses.

Good musitions scarce.

Philo. I thinke that all good minstrelles, sober and chaste musitions (speking of suche drunken sockets, and bawdye parasites as rage the Cuntreyes, ryming and singing of vncleane, corrupt, and filthie songs in Tauer-nes, Ale-houses, Innes, and other publique assemblies) may daunce & wild Moris throzow a needles eye. For how should thei bere chaste minds, seeing that their exercyse is the path- way to all vncleanes. Their is no ship, so balanced with mastie matter, as their heads are fraught with all kind of bawdie songs, fil- thie ballads, and scurvie rymes, seruing for e- uery purpose, and for euery Cumpanie.

Who be more bawdie than they? who vn- cleaner than they, who more licentious, and loose minded? who more incontinent thā they? and briezely, who more inclyned to all kind of insolencie and lewdnes than they? Where- fore, if you wold haue your sonne, softe, wo- mannish, vncleane, smoth mouthed, affected to bawdie, scurrilitie, filthie rimes, and vnse- mely talking: briezly, if you wold haue him, as it weare transnated into a womā, or wo- se, and inclyned to all kind of whozdome and abomination, set him to dauncing school, and to learn musicke, and than shall you not faile of your purpose. And if you would haue your daughter whozish, bawdie, and vncleane, and a filthie speaker, and such like, bzing her vp in musick

The scarfity
of good mu-
sitions and
minstrelles.

The marchā-
dise of min-
strelles, and
musitions.

The wicked-
nes of musi-
tions and
minstrels.

How to haue
Children lea-
ned in all
wickednes.

Lycenses for minstrels. The Anatomie

musick and dauncing, and my life for youres,
you haue won the goale.

The scarcitye
of dyuines.

And yet notwithstanding it weare better
(in respecte of acceptation) to be a Wyper, or
balwbye minstrell, than a denyne, for the
one is loued for his ribauldrie, the other ha-
ted for his grauitie, wisdom, and sobrietie.

Euery towne, Citie and Countrey is full
of these minstrelles to pype vp a dance to the
Deuill, but of dyuines, so few there be as
they maye hardly be seene.

But some of them will reply and say, what
Sir? we haue lycenses from iustices of peace
to pype, & vse our ministrallie to our best com-
moditie? Cursed be those licences, which ly-
cense any man to get his lyuing, with the de-
struction of many thousands.

Licences
graunted to
musitions &
minstrels to
exercyse their
mystery or fa-
cultie of mi-
nichief.

But haue you a lycence from the Arch-in-
stire of peace Christe Iesus? If you haue
so, you may be glad, if you haue not (for the
Woode of G D is against your vngodly
exercyses, and condemneth them to Hell)
than may you as rogues, extrauagantes, and
straglers from the Heauenlye Country be
arrested of the high iustice of peace Christ Je-
sus, and be punished with eternall death, not-
withstanding your presented licēces of earth-
ly men. Who shall stand betwixt you, and
the Iustice of G D at the daye of Judge-
ment? Who shall excuse you, for draw-
ing

of Abuses.

Caveat for minstrells.

ing so manye thousandes to Hell? Shall the
Iustices of peace? shall their licenses? Oh no:
Foz neither ought they to graunt anye lices-
cens to anie to do hurt withall, neither (if
they would) ought any to take them.

No lycences
to do hurte
withall are
to be graun-
ted.

Giue ouer therfore your Occupations, you
Pyppers, you Fidlers, you minstrelles, and
you musitions, you Drummers, you Tabret-
ters, you Fluters, and all other of that wic-
ked bzode, foz the blood of all those, whome
you dzaue to destruction thozow your proue-
cations, and intysing allurementes shalbe
polozed vppon your heads, at the day of Jud-
gement, but hereof enough, and perchaunce
moze than will like their humour.

A Caueat to
musitions,
minstrelles &
all others of
twat. stampe.

Spud. Is it not lawfull vppon the Sa-
baoth daye to playe at Dice, Cardes, Tables,
Bowles, Tennisse, and suche other pleas-
saunt exercyses, wherein Man taketh pleas-
sure and delight?

Cards, Dice, Tables,

Tennisse, Bowles, and other ex-
ercyses, vsed vnlawfully
in Ailgna.

(***)

Philo.

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Cardes and dice, slaightry theft. The Anatomie

Philoponus.

Exercises vn-
lawfull vpon
the Sabaoth
day.

Furta offi-
ciosa.

All wicked
games vsed
in Christmas
tyme.

No tyme pri-
uiledged a
man to sinne.

These be no Sabaothlike exercyses for
any Christian man to follow any day at
all, much lesse vppon the Sabaoth daye,
which the Lord wold haue to be consecrat to
himselſe, and to be spent in holy and Godly
exercyses according to his will. As for cards,
dice, tables, howls, tennisse, and such like, thei
are furta officiosa, a certē kind of smoth de-
ceiptfull, and sleightie theſte, wherby many a
one is spoiled of all that euer he hath, some-
times of his life withall, yea of body and soul
for euer: And yet (more is the pitie) these be
onely exercyses vsed in euery mans howse, al
the yær thorow. But specially in Christmas
tyme there is nothing els vsed but cards, dice
tables, masking, mumming, bowling, & such
like fooleries: And the reason is, they think
they haue a commission and prerogatiue that
time, to do what they list, and to folow what
vanitie they will. But (alas) do they thinke
that they are priuiledged at that tyme, to do
euill? the holier the time is (if one time were
holier than another, as it is not) the holier
ought their workes to be. Can anie time dis-
pense with them or giue them libertie to sin.
No, no: the soule which sinneth shall dye, at
what time so euer it offendeth. But what will
thei say? Is it not Christmas? must we not be
mery? truly it is: we ought both then, and at
all

of newes. Great wickednes in Christmas.

all tymes besides to be merie in the Lord, but not other wyse, not to swil and gull more that time thā at any other time, not to lauish forth more at that time, than at another times.

But the true celebziatiō of the feast of christmas is, to meditat (and as it were to ruminate) vppon the incarnation and by the of Iesus Christ, not onely that time, but all the tymes and daies of our life, and to shewe our selues thankful to his Maiestie for the same: Notwithstanding, who is ignozant, that more mischiese is that time committed than in all the yeere besides: what masking and wumming, wherby robberie, whoz dome, murther, and what no, tis committed: what dicing & carding, what eating and drinking, what banqueting and feasting is than vled more than in all the yeere besydes: to the great dishonoz of G D D, and impouerishing of the realme.

The true keeping of Christmas.

Wickednes in Christmas.

Spud. Is it not lawfull for one Christian to play with another at anye kinde of game, or to winne his monie, if he can?

Philo. To play at tables, cards, dice, bowls or the like (though a good Christian man will not so ydlely, and vainely spend his golden dayes) one Christian with another, for their priuat recreations, after some oppzession of studie, to dzuue awaye fantasies, and suche like, I doubt not, but they may, vsing it moderately, with intermission, and in the feare of God

Unlawful for one Christian to play with another to win his money.

How gaming is vnlawfull. The Anatomie

G D D : But to play for lucre of gaine, and for desire onely of his Brothers substance (rather than for any other cause) it is at no hand lawfull, or to be suffered.

For as it is not lawfull to robbe, steale and purloine by deceit, or flaight, so is it not lawfull to get thy Brothers goods from him, by carding, dicing, tabling, bowling, or any other kynd of theste, for these playes are no better, nay worse than open theft, for open theft every man can be ware of, but this being a craftie politick theft, and commonly don vnder pretence of friendship, few, or none at all can be ware of it. The commaundement saith, thou shalt not couet, nor desire any thing that belongeth to thy Neighbour. Now, it is manifest, that those that playe for monie, not onely couet their Brothers monie, but also vse craft falsehood and deceit to wyne the same.

The Apostle, forbiddeth vs to vse deceit in bargaining, in buying, or selling, much lesse than ought we to vse deceit in gaming.

Our Saviour Christ biddeth every man, do to an other, as he would another should do vnto him. Which rule if it weare duly obserued, weare sufficient to withdraw men both from all kynd of gameing, and also from all kynd of indyrect, and vniust dealing.

For as thou wouldest not that another man should winne thy money, so thou oughtest not
to

A rule to re-
fraine vnlaw
full game-
ing.

Of Abuses.

Gaming howses.

to desire the winning of his, for thou must do as thou wouldest be done by.

Spud. If gameing for money be so unlawfull, wherfore are there howses, and places appointed for maintenance of the same?

Philo. That excuseth not the fault, but aggravateth it rather. And truly great pitie it is, that these brothel howses (for so I call all gaming howses) are suffered as they be.

Gaming howses with their wickednes

For, are they not the very seminaries, and nurseries of all kynd of abomination, whatsoever heart can thinke, or tongue expresse.

And therfore I marueile y those who keep and maintaine these gaming howses, can ever haue light hearts, or once to looke vp towards Heauen, y not onely suffer this manifest theft in their howses (for gaming is no better) but also maintaine and nourish the same.

The Apostle saith, not onely they that do euill, digni sunt morte, are worthe of death, but also, qui consentiunt facientibus, those who consent to them that do it.

Call to mind, than what euills come of this wicked exercyse I beseeche you.

For doth not swearing, fearing, and blaspheminge of the Name of G D D, doth not stinkinge Whoredome, Theft, Robberie, Deceit, Fraude, Cosenage, fighting Quareling, and sometymes Murder, doth

Infamy gotten by gaming. The Anatomie

doth not pride, rapine, drunknes, beggerie, and in fine, a shamefull end followe it, as the shadowe doth follow the body? wherfore I will not doubt to call these gaming howses, the slaughter howses the chambers or blockhowses of the Deuill, wherin he butchereth Christen mens soules infinit waies, God knoweth, the Lord suppresseth them.

Spud. Weare there euer anie lawes made against the inordinat abuse hereof, or haue the Godly in any age misliked it?

Lawes and
sanctions di-
vulgat a-
gainst ga-
ming.

Philo. In all ages and times, both the godly sober Christians haue detested it, and hol-
some lawes haue been promulgat against it.

Octavius Augustus, was greatly reproched of the Writers of his time, for his great delight in gaming, notwithstanding, his manifold vertues besides.

Cicero, objected to Marcus Antonius, his often gaming, as a note of infamie vnto him.

The infamy
purchased by
gaming.

The noble Lacedemonians sent their Ambassadors to Corinth, to conclude a peace, who coming thither, and finding the People playing at dice, and cards, and vnrchristie games, returned back again (infected pace) their peace vnconcluded, saying, it should neuer be reported, that they wold ioyne in league with Dice-players and gamesters.

The same Lacedemonians, sent to Demetrius in derision of his diceplaying, a paire of
dice

dice of gold. Sir, Thomas Eliot (that worthe Knight) in his Book of governance, asketh, who will not think him a light man of small credit, dissolut, remise and vaine, that is a Dice-player, or gamester.

Publius saith. Quanto peritior est aleator in sua arte, tanto nequior est, & vita & moribus. How much coninger a mā is in gaming and diceplaying, so much corrupter he is both in life and maners. Iustinian made a lawe, that none should play at dice, nor cards for no cause, neither priuately, nor openly.

Lawes against gaming.

Alexander Seuerus, banished all gamesters out of his dominions. And if anie were found playing, their goods were confiscat and they counted as mad men euer after, neuer trusted, nor esteemed of anie.

Ludouicus, ordeined y al gamesters shold depart his lād, for feare of corrupting of others.

K. Richard the second, forbad all kynd of gaming, and namely dice-playing.

Punishment for gaming.

K. Henrie the fourth, ordeined y euer y Dice player should be imprisoned six daies for euer y seuerall time he offended in gaming.

K. Edward the fourth, ordeined who so kept gaming howses, should suffer imprisonment three yeeres, and forfait .xx. li. & the Players to be imprisoned. two yeers, & forfait x. pound.

The penalty for those that keep gaming howses.

K. Henrie the seventh, ordeined y euer y Dice player should be imprisoned all a day, and the

Beare bayting.

The Anatomie

Keeper of the dicing house to forfeit for every offence vi. shil. viij. d. and to be bound by recognizance to good behaviour.

K. Henrie the eight, ordeined that every one that kept dicing houses, should forfeit xl. shil. and the Players to forfeit vi. shil. viij. d. with many good lawes and sanctiōs set forth against this raging Abuse of gaming, which to avoid tediousnes I omit, beseeching y^e Lord to root vp, and supplant these, and all other stumbling blocks in his church what so euer.

Sp. As I remēber in the Catalogue of abuses before, you said, y^e sabaoth day was prophaned, by bearbaiting, cockfighting, hauking, hunting, keeping of saires, courts, & markets vpon y^e said day. Is it not lawful thā to follow these exercises vpon the sabaoth day, neither?

Beare baiting and o-

ther exercyses, vled vnlawfully
in AILGNA.

Philoponus.

These Hethnicall exercyses vpon the Sabaoth day, which y^e Lord hath cōsecrat to holy vles, for the glozy of his Name, and our spirituall comfort, are not in any respect tolerable, or to be suffered. For, is not the baiting of a Bear, besides that it is a filthy, stinking,
and

of Abuses.

Gods Creatures abused,

and lothsome game, a dangerous, & perilous
exercyse: wherein a man is in daunger of his
life euery minut of an houre: which thing
though it weare not so, yet what exercyse is
this meet for any Christian? what christe heart
cā take pleasure to see one poore beast to rent,
feare, and kill another, and all for his foolish
pleasure? And although they be bloody beasts
to mankind, & seeke his destructiō, yet we are
not to abuse them, for his sake who made the,
& whose creatures they are. For notwithstanding
that they be euill to vs, & thirst after our
blood, yet are they good creatures in their own
nature & kind, & made to set forth the glorie &
magnificence of the great God, & for our vse,
therfore for his sake not to be abused. It is a
mon saying amongst all men, borrowed fro y
frēch: Qui aime Iean, aime son chiē, loue me,
loue my dog, so loue God, loue his creatures.

If any should abuse, but the dog of another
mans, wold not he who oweth the dog, think
y the abuse therof resulteth to himselfe? And
shall we abuse y creatures of God, yea take
pleasure in abusing the, & yet think y the con-
tinuely don to the, redoundeth not to him who
made them? but admit it weare graūted that
it weare lawfull to abuse the good Creatures
of God, yet is it not lawfull for vs to spend
our golden yeers in such ydle and vaine exer-
cyses daylie and heurleie, as we do.

No. Creature
to be abused.

God is abused
when his
Creatures are
misused.

P. y.

And

Keeping of mastiues.

The Anatomie

Keeping of
mastiues &
bandogs.

And some who take themselves for no small
fooles are so farre allotted, that they will not
stick to keep a dosen, or a score of great masti-
ues and bandogs, to their no small charges, for
the maintenance of this goodly game (for-
soth) and will not make anie bones of. xx. xl.
C. pound. at once to hazard at a bait: With
feight dog, feight beare (say they) the de-
uill part all. And to be plaine, I thinke the
Deuill is the Maister of the game, beareward
and all. A goodly pastyme, forsoth, worthe
of commendation, and wel sitting these Gen-
tlemen of such reputation. But how muche
the Lord is offended for the prophanation of
his Sabaoth by such vnlawfull exercises, his
Heauenly Maiestie of late hath reueiled, pou-
ring forth his beaue wraath, his fearfull iud-
gements, and dreadfull vengeance vpon the
Beholders of these vanities.

A Fearfull Example of G D D his Iudgement vpon the prophaners of his Sabaoth.

Vpon the 13. day of Januarie last, being
the Sabaoth day. Anno. 1583. the Peo-
ple, Men, Women and Children, both
younge and old, an infinit number, flocking to
these

of Abuses. A wofull cry at Syrap garden.

those infamous places, where these wicked
exercyses are vsuallie practised (foz they haue
their courts, gardens & yards foz y^e same pur-
pose:) when they were all come together, and
mounted aloft vpon their scaffolds, and galle-
ries, and in middest of al their iolytie & passi-
me, all the whole building (not one stick stan-
ding) fell down with a most wonderfull and
fearefull confusiō. So, that either two o2 three
hundred, men, wemē and childzē (by estima-
tiō) wherof seue were killed dead, some were
wounded, some lamed, and othersome bru-
sed and crushed, almost to the death. Some
had their bzaines dasht out, some their heads
all to squasht, some their legges broken, some
their arms, some their backs, some their shoul-
ders, some one hurt, some another. So, that
you should haue hard a woeful crie, even pear-
cing the skyes, parents bewayling their chil-
dzen, Childzen their louing Parents: wyues
their Husbonds, and Husbonds their wyues,
marueilous to behould. This wofull spectacle
and heauie iudgement, pitifull to heare of, but
most ruefull to behold, did y^e Lord send down
from Heauen to shew vnto the whole World
how græuously he is offended with those that
spend his Sabaoth in such wicked exercyses:
In y^e meane tyme leauing his temple desolat
and empty. God graunt all men, may take
warning hereby to shun the same, foz feare of

A wofull
crie.

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Cockfeights.

The Anatomie

like or worse Judgement, to come.

A fearfull Iudgement

of GOD, shewed at the Theaters.

A wofull spectacle.

TH E like Judgement (almost) did the Lord shew vnto them a litle before, being assembled at their Theaters, to see their bawdie enterluds, and other trumperies practised. For, he caused the earth mightely to shake and quauer, as though all would haue fallen down, wherat the People sore amazed, some leapt down (from the top of the turrets, pinacles, and towres, wher they stood) to the ground, wherof some had their legs broke, some their arms, some their backs, some hurt one where, some another, & many sore crushed and bruised: but not any, but they went away sore affraid, & wounded in conscience. And yet can neither the one, nor the other, pray them from these diuelish exercises, vntill the Lord consume them all in his wrath: which God forbid. The Lord of his mercie, open the eyes of the maiestrats, to pluck down these places of abuse, that god may be honored, and their consciences disburthened.

Cockfeighting vpon the Sabaoth.

Besides these exercises, their flock thick & threefold to the cockfeights an exercise nothing inferior to the rest, wher nothing is used, but swearing, forswearing, deceit fraude, collusion, robbing, rage,

of Abuses

Hawking and hunting.

nage, scoulding, railing, conuitions talking, feighting, brawling, quarreling, drinking, whooring, & which is worst of all, robbing of one an other of their goods, & y^e not by direct, but indirect means & attempts: & yet to bla^mch & set out these mischiefs well (as though they were vertues) they haue their appointed daies & set howrs, when these duelties must be exercised. They haue houses erected to y^e purpose, flags & ensignes hanged out. to giue notice of it to others, and proclamation goes out to proclaim y^e same, to th^e end y^e many may come to the dedication of this solemne feast of mischief: the Lord supplant them. And as for hawking & hunting vpp^e the sabaoth day, it is an exercyse vpon y^e day, no lesse vnlawful th^an the other. For, no m^an ought to spend any day of his life, much lesse euery day in his life, as many do, in such vaine & ydle pastimes: wherefore, let Gentlemen take heed, for be sure accounts must be giuen at the day of iudgem^ent for euery minut of time, both how they haue spent it & in what exercyses. And let them be sure no more libertie is giuen th^en, to mispend an houre, for one iote of the Lord his goods, than is giuen to the poorest, and meanest person y^e liueth vpp^e the face of the earth. I neuer read of any in y^e volume of y^e sacred scripture that was a good man, and a Hunter.

Appointed times for exercise of duelties.

Hawking & hunting vpp^e the sabaoth.

No more libertie giuen to one than another for misp^eding of their goods.

Esau, was a great hunter, but a reprobate: Is-

mael,

maeil,

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Of hunting and hauking.

The Anato.

No good
hunters,
scripture.

Cost bestow-
ed in hauks
and dogges.

When all
beasts weare
obedient to
man & wher-
fore they
rebell.

maell a great hunter, but a miscreant: Nem-
rode a great hunter, but yet a reprobate, and a
vessell of wrath. Thus I speake not to con-
demne hauking and hunting altogether, be-
ing blessed for recreation, now and then, but a-
gainst the continuall vse therof daylie, hourly,
weekly, yearly, yea all the time of their life,
without intermissiō. And such a felicitie haue
some in it, as they make it all their ioye, be-
stowing more vpon haukes and hounds, and
a sort of idle lubbers to followe them in one
yeer, than they will impart to the poore mem-
bers of Christ Iesus in vij. yeers, peraduentu-
re in all the dayes of their life. So long as mā
in Paradise persisted in innocency, all beasts
what so euer, weare obedient to him, and came
and prostrated themselves before him. But
euer since his fall, they haue fled from him, &
disobeyed him, because of his sin: that seeing he
disobeyed the Lord, they again disobeyed him.
For, so long as man obeyed God, so long they
obeyed him: but so soone as mā disobeyed God,
they disobeyed him, & became enemies to him,
as it were seeking to reuēge y^e iniurie which
mā had don vnto G D D, in disobeying his
lawes. Wherefore, the cause why all beasts do
fly from vs, and are become Enemies to vs,
is our disobedience to the L D R D, which
we are rather to sorrow for, than to hunt after
their deaths by the shedding of their blood.

3f

n^o If necessitie or want of other meats infor-
ceth vs to seek after their liues, it is lawfull
to vse them in the feare of God, wth thanks to
his name: but for our pastimes and vaine
pleasures sake, we are not in any wise to
spoyle or hurt them. Is he a christian man
or rather a pseudo-christian, that delighteth
in blood? Is he a Christian that spendeth all
his life in wanton pleasures and plesaunt de-
lights? Is hee a Christian that buieth vp the
corne of y^e poore, turning it into bread (as many
do) to feed dogs for his pleasure? Is hee a chri-
stian that liueth to the hurt /of his Neighbour
in treading and breaking down his hedges,
in casting open his gates in trampling of his
corne & otherwise, in preiudicing him as hun-
ters doe? wherfore God giue them grace to see
to it, and to mend it betimes ere it be to late,
for they know mora trahit periculum, delay
bringeth danger. Let vs not deferre to leaue
the euil and to doe good, leass the wrath of the
Lord be kindled against vs, and consume vs
from of the vpper face of the Earth?

Spud, What say you to keeping of Mar-
kets, of Fayres, Courtes and Leetes vpon y^e
Sabaoth day? Think you it is not lawfull to
vse the same vpon any day?

Philo. No truely, for can you serue God &
the deuil together, can wee carrie to God and
ferrie to the deuil, can we serue two Maisters

and

For pleasure
sake only no
man ought
to abuse any
of the creatures
of God.

Hurt by hun-
ting to poore
Men.

Not lawfull
to keep
coures, Leets
Markets and
Fayres vpon
the Sabaoth
day,

not maker a cruel Tarker-an
82.11.1505

Fayres on the Sabaoth.

The Anatomic.

Abuse of the
Sabaoth by
Fayres, mas-
kers.

The euil in
Fayres and
Markets.

The euils in
Courtes and
Leets practi-
fed.

and neither offend the one nor the other: can we serue God and Mammon: can we please God and the world bothe at one time: The Lord wil not be serued by pæcemeale, for either he wil haue the wholeman, or els none. For saith he, Thou shalt looue the Lord thy God with all thy soule, withall thy minde, withall thy power, withall thy strength, and so forth, or els with none at all. Then seeing that we are to giue ouer our selues so wholly and totally to the seruice of God, al y daies of our life, but especially vppon the Sabaoth day, being consecrate to that end, we may not intermedle with these prophane exercises vpon that day. For it is more then manifest y these faires, markets, courtes and lœtes vpon the Sabaoth day, are not only a hinderāce vnto vs in the true seruice of God, and an abuse of y Sabaoth, but also lead vs the path way to hel. For what cosenage is not there practised: what fallshod, deceit & fraude is not there exercised: what dissimulation in bargaining: what setting forth of fucate & deceivable wares, is not therz frequēted: what lying swearing, forswearing, drunkennes, whoredom, theft, & sōetimes murder, either there or by y way thither, is not euery where vsed: In courtes & lœtes what enuie malice & hatred is nourished: what expostulation, railing, scoulding, periuering & reperturing is maintained: what

of Abuses.

Foot-ball playing in Ailg.

What oppression of y^e poore, what fauouring the rich, what iniustice & indirect dealing? what byzbing, deceiuing, what poling & pilling is there practised? it would make a christiā hart to blæd in beholding it. And yet notwithstanding we must haue these godly pageants played vpon y^e sabaoth day (in a wanion) because there are no mo daies in y^e week. And heerby y^e sabaoth is cōtaminat, Gods word contemned, his cōmandementis vilsanulled, his sacramētis cōcalcate, his ordinares neglected, & in suma, his blood trod vnder feet and all mischæf maintained. The Lord cut of these with all other sin, both from their soules and thy Sabaoth, that thy name may be glorified, & thy Church truely edified.

Spud. As y^e playing at football, reding of mery bookes & such like delectations, a violation or prophanation of the Sabaoth day?

Ph. Any exercise which wdzaweth vs from godlines, either vpon y^e sabaoth, or any other day els, is wicked & to be forbidden. Now who is so grossly blinde, y^e seeth not, y^e these aforesaid exercises not only wdzaw vs from godlines & bertue, but also baile & allure vs to wickednes and sin: for as cōcerning football playing:

I protest vnto you, it may rather be called a frendly kinde of fight, then a play or recreation. A bloody and murthering practise, then a felowly spozte or pastime.

Playing at Foot-ball.

Foot-ball a freendly kind of fight.

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Great hurt, by Foot-ball play. The Anatomic.

Hurt by foot
ball playing.

Foot-Ball
playing a
murdering
Play.

Y For: dooth not euery one lye in waight for
his Aduersarie, seeking to ouerthrowe him &
to picke him on his nose, though it be vppon
hard stones, in ditch or dale, in valley or hil,
or what place soeuer it be, hee careth not so he
haue him down. And he that can serue y most
of this fashon, he is counted the only felow,
and who but he? so that by this meanes, som-
times their necks are broken, sometimes their
backs, sometime their legs, sometime their
armes, sometime one part thrust out of ioynt,
sometime an other, sometime the noses gush
out with blood, sometime their eyes start out:
and sometimes hurt in one place, sometimes
in another. But whosoever scapeth away the
best goeth not scotfree, but is either soze wou-
ded, craised and brused, so as he dyeth of it,
or els scapeth very hardly: and no meruaile,
for they haue the sleights to meet one betwixt
two, to dash him against the hart with their
elbowes, to hit him vnder the short ribbes
with their griped fists, and with their knees
to catch him vpon the hip, and to pick him on
his neck, with a hundred such murdering de-
uices: and hereof, groweth enuie, malice, ra-
cour, choler, hatred, displeasure, enmitie and
what not els: and sometimes fighting, by a bu-
ling, contention, quarrel picking, murthcr,
homicide and great effusion of blood, as expe-
rience dayly teachet y.

of Abuses. Reading of wicked books hurtful

Is this murdering play now an exercise
for the Sabaoth day : is this a christian dea-
ling for one brother to mayme and hurt ano-
ther, and that upon preperced malice, or set
purpose: is this to do to another, as we would
with another to do to vs, God make vs more
careful over the bodyes of our Bretheren.

And as for the reading of wicked Bookes,
they are utterly unlawfull, not onely to bee
read, but once to be named, & that not (onely)
upon the Sabaoth day, but also upon any o-
ther day: as which tende to the dishonour of
God, depꝛauation of good manners and cor-
ruption of christian soules. For as corrupt
meates do annoy the stomack, and infect the
body, so the reading of wicked and vngodly
Bookes (which are to the minde, as meat is
to the body) infect the soule, & corrupt y^e minde,
hailing it to destruction: if the great mercy of
God be not present.

Reading of
wicked
bookes

The euil com-
ming by rea-
ding euil
Bookes,

And yet notwithstanding, whosoever wil
set pen to paper now a dayes, how vnbonest
soever, or vnseemly of christian eares his ar-
gument be, is permitted to goe forward, and
his work plaussibly admitted and frændly li-
censed, and gladly imprinted without any pro-
hibition or contradiction at all: wherby it is
growen to this issue, that bookes & pamphlets
of scurrilitie and baudzie, are better esteemed
and more vendible then the godlyest and sa-
gest

gest bookes that be : for if it be a godly treatise, repriming vice, and teaching vertue, away with it, for no man (almost) though they make a flourish of vertue, and godlynes, will buy it, nor (which is lesse) so much as once touch it. This maketh the Bible, the blessed Book of God, to be so little esteemed. That worthy Booke of Martyrs made by that famous Father & excellent Instrument in God his Church, Maister Iohn Fox, so little to be accepted and all other good books little or nothing to be revered: whilst other toys, fantasies and bableries wherof the world is full, are suffered to be printed. These prophane schedules, sacrilegious libels, and hethnical pamphlets of toys & bableries (the Authoꝝ wherof may vendicate to them selues no smal commendations, at the hands of the devil for inuenting the same) corrupt mens mindes, peruert good wits, allure to baudrie, induce to whoredome, suppress vertue & erect vice: which thing how should it be otherwise? for are they not innēted & excogitat by Belzebub writtē by Lucifer, licēsed by Pluto, printed by Cerberus & set a broche to sale by the infernal furies themselves to y^e poysoning of the whole world: But let the Innētors, the licēsoꝝ, the printers & the sellers of these vaine toys and more then Hethnicall impieties take heed for the blood of all those which perish or take hurt
therow

of Abuses.

How to reforme Abuses.

thorow these wicked bookes, shalbe polued vpon their heads at the day of iudgement, and be required at their hands.

Spud. I pray you how might al these inozomities, and Abuses be reformed? For, it is to small purpose to shew y abuses, except you shewe withall how they might be reformed.

Philo. By putting in practise and executing those good lawes, wholsome sanctions, and Goddy statutes, which haue bene heretofore, and daily are set forth and established, as G D D be thanked, they are manie.

The want of the due execution wherof, is y cause of all these mischiefs, which both rage and raigne amongst vs.

Spud. What is the cause why these lawes are not executed, as they ought to be?

Philo. Truly I cannot tell, excepte it be thorow the negligence, and contempt of the inferiour Magistrates. Or els, perhaps (which thing happeneth now and than) for money they are bought out, disfranchised and dispensed withall, for as the saying is, quid non pecunia potest? what is it, but money will bring to passe? And yet notwithstanding shall it be don inuisibly in a clowde (vnder benedicite I speake it) the Prince bring borne in hand, that the same are valie executed. This fault is the corruption of those that are put in trust to see the executed, as I have

could you, and (notwithstanding) do not.

Spud. This is a great corruption & Abuse, doubtles, and worthe of great punishment.

Ph. It is so truely, for if they be good lawes tending to the glorie of G D D, the publique weale of the Countrey, and correction of vices, it is great pytie that money should buy them out. For what is that els, but to sell vertue, for lucre: Godlynes, for dysselle, yea mens soules for corruptible money? Therefore those that sell them, are not onely Traitors to G D D, to their Prince and Countrey: but are also the Devils Marchants, and ferrie the bodie, and soules of Christians, as it were in Charons boate to the Stigian flood of Hell, burning with fire and brimstone for euer.

And those that buy them are Traitors to G D D, their Prince and Countrey also.

For if the lawes were at the first good (as G D D be praised al the lawes in Ailgna be) why should they be suppressed for money, and if they were euill, why were they diuulged, but had rather bene buried in the wombe of their Mother before they had ever seene y light.

And why were lawes instituted, but to be executed? Els it were as good to haue no lawes at all (the People lyuing orderly) as to haue good lawes, and the not executed.

The Prince ordeining a law, may lawfully repeale & adnull the same againe, by speciall causes

of Abuses.

The latter day at hand.

causes & considerations, but no inferiour maiestrat or subiecte what so euer, may stop the course of any lawe made by the Prince without daunger of damnation to his owne soule, as the Word of **G D D** beareth witnesse.

And therfore, wo be to those men, that will not exrecut the sentence of the lawe (being so Godly, and so Christian as thei be in Ailgna) vppon Malefactorz and Offenders.

Merely they are as guiltie of their blood before **G D D**, as euer was Iudas of the death of Christe Iesus.

Spud. Saying it is so, that al flesh hath corrupted his way before the face of God, and that there is such abomination amongst them, I am perswaded the daye of Iudgement is not farre of. For when iniquity shall haue filled vpp his measure, than shall the end of all appeare, as Christ witnesseth in his Euangelie.

Philo. The day of the Lord cannot be farre of, that is most certen: For what wonderfull portents, strang miracles, fearful signes, and dreadfull Iudgements hath he sente of late daies, as Preachers & fortellers of his wrath due vnto vs, for our impenitēce & wickednes of life. Hath he not caused the earth to trēble and quake? the same Earth to remoue from place to place? the seas and waters to roare, swell & brust out, and euer flow their bankes

M.ij.

to

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Gods warnings, late shewed. The Anatomie

to the destruction of many thousands? hath he not caused the Elements and Skyes, to send forth flashing fire? to raine downe wheat, a wonderfull thing as euer was heard, and the like? hath he not caused wonderfull Eclypses in the Sunne and Moon, with most dreadfull coniunctions of Starres and Planets, as the like this thousand yeres, haue not been heard of? haue not the clowdes distilled downe a boundance of rayne and shewres, with all kinde of vnseasonable wether, to the destroying (almost) of al thinges vppon the Earth? haue we not seene Comets, blasing starres, fire Drakes, men, feighting in the ayre, most fearfully to behold? Hath not dame Nature her selfe denied vnto vs her operation, in sending forth abortiues, vntimely births, vgglesome monsters and fearfull mishapen Creatures both in man & beast. So, that it seemeth all the Creatures of God are angrie with vs and threaten vs with destruction, and yet we are nothing at all amēded (alas) that shal become of vs? Remēber we not there is a God that shal iudge vs righteously? that there is a Deuill, who shal torment vs after this lyfe vnspeakably, if we repent not? At that day, the wicked shal find that there is a Material Hell, a place of all kinds of toxtures, wherein they shal be punished in fire and bymistone amongest the terrible Company of vgglesome Deuills

of Abuses.

A reward for good and euill.

Deuils world without end, how light so euer they make account of it in this World.

For some such there be, that when thei heare mention of Hell, or of the paines therof in the other World, they make a mocke at it, thinking they be but metaphoricall speeches, onely spoke to terrifie vs withall, not other wyse. But certen it is, as there is a God, that will reward his Children, so there is a Deuill that will remunerat his Seruaunts: And as there is a Heauen, a Materiall place of perfect ioye prepared for the Godly, so there is a Hell, a Materiall place of punishmēt for the wicked and reprobate, prepared for the Deuill & his Angels, or els the word of God is in no wyse to be credited, which blasphemie, once to think, God keep all his Children from.

Spud. But they will easily auoid this, for they say, it is wright, at what time so euer a sinner doth repent him of his sinne, I wil put all his sin out of my remembrance saith y^e Lord.

So that, if they maye haue thre words at the last, they will wish no more. What think you of these felowes?

Philo. I think them no men, but Deuills, no Christians, but worse thā Tartarians, and more to be auoided than y^e poison of a serpent: for the one slayeth but the body, but the other, both body & soul for euer. Wherefore, let euery good Christen Man take heed of them, and

R. ij.

auoid

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Who are true repentants. The Anatomie.

auoid them. For, it is truely said, cum bonis bonus eris, & cum peruersis, peruerferis: with the good, thou shalt learne good, but with the wicked, thou shalt be perverted.

Spud. Do you think than, that that cannot be a true repentance, which is deferred to the last gaspe.

Ph. No truely: For true repentance must spring out of a lyuelie faith, with an inward loathing, hating and detesting of sinne. But this deferred repentance springeth not of faith, but rather of the feare of death which he seeth imminent before his eyes, of the grief and tediousnes of paine, of the Horroz of Hell, and feare of God his ineuitable iudgement, which he knoweth now he must needs abyde: And therfore, this can be no true repentance. For there is two maner of repētāces, y one a true repentance to life, the other a false repentance to death: As we may see by Iudas, who is said, to haue repented, and which is more, to haue confessed his faulte, and which is most of all, to haue made restitution, and yet was it a false repentance. And why: because it sprang not out of true faith, but as before.

Peter repented, and wept bitterly, and was saued therby, though he neither made confession, nor satisfaction: and why? Because it sprang of a true and lyuelie faith. So these fellows may say they repent, but except it be a true

of Abuses.

To repent, is Gods free gift

True repentance springing of faith, it can serue the no moze to life than the pretended repentance of Iudas did serue him to saluation. Let them beware, for Cain repented, yet is he condemned.

Esau, did repent, yet is he condemned.

Antiochus, did repent, yet is he condemned: Iudas did repent, yet is he condemned, with infinite moe: And why so? Because their prolonged repentaunce sprange not of faith, &c.

Thus they may see, that euerye light affection, is no true repentance: And that it is not ynough to say at the last, I repent, I repent.

For, vnles it be a true repentance indeed, it is worth nothing. But indeed, if it weare so, that man had, liberū arbitrium, free wil of himself, to repent truely when he wold, and that God promised in his word to accept of that repentance, it weare another matter. But repentance is, donum Dei, the gifte of God, de sursum veniens a patre luminum, coming from aboue frō the Father of light, & therfore it is not in our powers to repent when we will.

It is the Lord y giueth the gift, when, where & to whom it pleaseth him: & of him are we to craue it incessantly by faithfull prayer, & not otherwise to presume of our owne repentance, when indeed we haue nothing lesse, than a true repentance.

Spud.

Repentance not to be deferred. The Anatomie

Spud. Than thus much I gather by your words, that as true repentance (which is a certen inward grief, and sorrow of the heart, received for our sinnes, with a hatred and loathing of the same) earnestly to saluation throught the mercie of G D D in Christ, so fained repentance saueth not from perdition.

And therfore, we must repent dayly and howzely, and not to deferre our repentaunce to the last gaspe as many do, than which, nothing is moze perilous.

Philo. True it is, for maye not he be called a great foolle, that by deferring and prolonging of repentance to the last cast (as they say) will hazard his body and soule to eternal damnation for ever? Whereas by daily repentaunce he maye assure him selfe both of the fauour of G D D, and of life everlasting (by faith) in the mercy of G D D, throught the most precious blood of his deare Sonne, Iesus Christ, our alone Saviour and Redemer, to whome be praise for ever.

Spud. Now must I needs say as the Wylse King Salomon said, all things are vaine and transitorie, and nothing is permanent vnder the Sonne, the workes of men are vnperfect and lead to destruction, their exercyses are vaine, and wicked altogether.

Wherfore, I setting apart all the vanities of this lyfe, will from hence forth consecrate

All things are
vaine and vane-
itie it selfe.

my selfe to the seruice of my **G D D**, and to follow him in his **World**, which onely is permanent and leadeth vnto life.

And I most hartelie thanke the **Lord God** for your good Company this day, and for your graue instructions, promising by the assistance of **God** his grace, to followe and obey them to my possible power all the daies of my life.

Philo. **God** giue you grace so to do, and euery **Christen** man els, and to auoid all the vanities, and deceiuable pleasures of this life: for certainly they tread the path to eternal destruction, both of body and soule for euer, to as many as obey them.

The ioyes of this life tread the path to death.

For, it is impossible to wallowe in the delights and pleasures of this **World**, and to lyue in ioy for euer in y^e **Kingdom** of **Heauen**. And thus we hauing spent the daye, and also consummate our iorney, we must now depart, beseeching **G D D** that we may both meete againe in the **Kingdome** of **Heauen**, there to raigne and lyue with him for euer, through **Iesus Christe** our **Lord**, to whome with

the **Father**, and the holy **Spirit** be
all honour & glorie for

euer more

Amen.

FINIS.

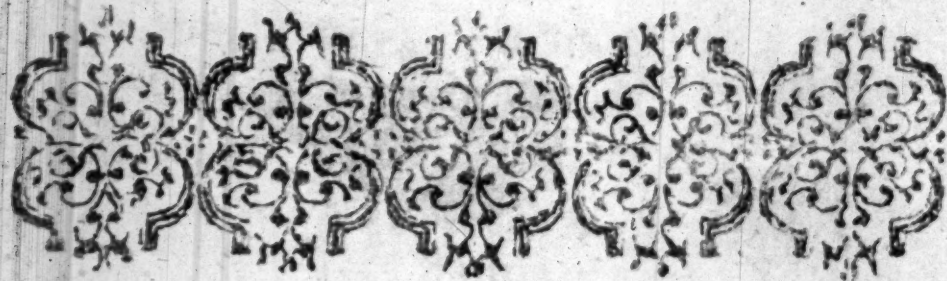


¶ Faults escaped in printing.

Letter.	Page.	Line	Fault.	Correction.
In B.	vi.	6	the in Lord	in the Lord.
In B.	vi.	5	what is ther, what thing is there	
In D.	xi.	3	initimur	nitimur.
In D.	xliii.	9	tāta meriades	tātaque meryades
In D.	xv.	16	supplied	applied.
In F.	i.	19		Read thus.

I pray you shew me the opinions
Spud. of the fathers, concerning this
coloring of faces.

In F.	ix.	3	Antiquities	Antiques.
In F.	xvi.	5	pesteruing	pestering.
In L.	iiij.	26	refug meat	refuse meate.
In I.	iiij.	27	patrings	parings.
In I.	viiij.	16	appetitum	appetitui.



Perused, authorised, &

allowed, according to the order
appointed in the Queenes
Maiesties Iniun-
ctions.



At London

Printed by Richarde

Iones: dwelling at the Signe of the
Rose and the Crowne, nere unto
Holborne Bridge.

1583.





